CASE STUDIES for TEACHERS of RELIGION

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"There can be no discovery of a method without cases to be studied. The method is derived from observation of what actually happens, with a view to seeing that it happen better next time."

—DEWEY, "Democracy and Education," p. 197.

SCHOOL OF THEOLOGY

TABLE OF CONTENTS

PAGE

I. How Can the Best Class Discipline Be Secured? 15
Cases 1 to 8.

II. How Can Real Learning Be Secured?..... 23
Cases 9 to 17.

III. How Can Teaching Be Made to Carry Over into the Rest of Life?..... 32
Cases 18 to 24.

IV. How Can the Best Relationship to Church and Sunday School Be Secured?..... 40
Cases 25 to 30.

V. How Should the Bible Be Used in Sunday School?..... 46
Cases 31 to 40.

VI. How Should Theological Ideas Be Dealt with in Sunday School?..... 57
Cases 41 to 43.

VII. How Much Control Should Pupils Exercise over Their Course of Study, Class Activities, Discipline, Selection of Teacher, Etc.?..... 59
Cases 44 to 53.

VIII. What Are Some Class Enterprises Which Will Produce Character Results.?..... 70
Cases 54 to 69.

IX. How Can "Expressional Activities" Be Made of Most Value?..... 87
Cases 70 to 74.

X. How Can Genuine Worship Be Secured?..... 92
Cases 75 to 82.

XI. What Shall Be Done With Peculiar and Troublesome Children?..... 102
Cases 83 to 89.

XII. How Can Results Be Measured?..... 110
Case 90.

XIII. Problems of the Y M C A and Similar Organizations For Boys..... 114
Cases 91 to 100.

Source Quotations Nos. 1 to 315..... 127

INTRODUCTION

Theory and practice must be joined in teaching. Why not join them in the preparation for teaching?

The method employed in this book is an endeavor to work out in leadership training classes the methods which leaders are later to use on the boys and girls. The training class is to practice what it preaches. It is to start with concrete cases and follow each one through, with all the problems it raises. Actual experiences comprise most of the cases. Each is to be analyzed. Psychology and philosophy are to come in to help determine the best thing to do. "An ounce of experience frequently calls for a ton of thinking."

Source quotations will help some students to get the substance of viewpoints which are new and stimulating. If a library is available, so much the better. Leaders may well provide for the class additional books. It proved impossible to secure permission to quote from some well-known and valuable books. Some points of view are not well represented in the source quotations. On the one hand, emphasis on conservative viewpoints in method has been minimized because they are usually well represented in every group. This presentation had to be "weighted" in order to get a fair balance for discussion. If the group are all much in accord with the ideas here presented, the leader may well substitute the viewpoint expressed in Weigle, "The Pupil and the Teacher"; Athearn, "The Church School"; Betts, "How to Teach Religion"; Betts, "The Recitation"; and the standard teacher training courses of the denominations. On the other hand much of the more recent and valuable material was not available at the time the source quotations were made. Classes should have, if possible, such books as Kilpatrick, "Foundations of Method"; Gregg, "Group Leadership and Boy Character"; Shaver, "The Project Principle in Religious Education";

Betts and Hawthorne, "Method in Teaching Religion"; Bower, "The Curriculum of Religious Education"; Burt, "The Young Delinquent"; Van Waters, "Youth in Conflict"; Hadfield, "Psychology and Morals"; Pierce, "Understanding Our Children."

It is not expected that all of these cases represent the needs of any one leadership training class. Certainly there is no expectation that they shall be taken up in the order in which they happen to be arranged here. It is hoped that each leader will start with the problems felt by the teachers at the time when they begin their work together. Whenever actual cases of difficulty or success can be reported from the experience of members of the group, it is far better to use those than the cases here given. Sometimes the cases in this book will be useful in illustrating and supplementing one which has arisen in the week-by-week experience of the teachers and club leaders. The hope of the authors is that this collection may increase the resourcefulness of the class and the leader with reference to the range of situations studied and the facts and viewpoints brought to bear on these situations.

The authors gratefully acknowledge the courtesies extended by the Macmillan Company, Charles Scribner's Sons, The Pilgrim Press, Harper and Brothers, The University of Chicago Press, George H. Doran Company, D. C. Heath and Company, The Bobbs-Merrill Company, The Atlantic Monthly, and Samuel McChord Crothers, in the form of permission to use copyrighted quotations. They are deeply indebted to Professor William Heard Kilpartick of Teachers College, Columbia University, not only for permission to quote his class remarks, but also for the viewpoint suggested in the entire work. They owe much, also, to their co-workers in the St. James Methodist Episcopal Church of New York City, the Englewood Week Day Schools of Religion, and the Union School of Religion, whose resourcefulness and teaching skill appear in the best of the cases presented.

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SUGGESTIONS TO THE LEADER

1. Since the aim of this class is to increase the skill of the students and not their erudition, your business is to help them think, not to think for them. The results of your thinking, however much better than theirs, are not really so valuable to them as the crude, imperfect results of their own attempt to decide questions for themselves. Hence, lead discussion, don't lecture.

2. Always use actual cases arising in the experience of members of the class in preference to cases from the book. If there are parallel cases in the books, these may be supplementary and the suggestions under them may be a guide to your conduct of the discussion of the cases which the class bring.

3. It is part of your responsibility to become so familiar with the cases and the source material that when a problem comes up in the class you can immediately call to mind the similar instances and the fruitful source quotations. This involves preparation of the whole material before starting to teach any of it. Test yourself by imagining a case that might come up and think what you would do.

4. Cases which are recent, concrete, vivid, and detailed are better than remote, abstract, general statements of difficulties. Thus when a teacher says, "My problem is to hold the interest of my class," that is too vague a statement. Get it stated in terms of exactly what she tried to interest the class in, under what circumstances, why she did it, and exactly what happened.

5. It is frequently best to avoid in the beginning cases in which feeling runs high and prejudices are likely to prevent fair discussion of the problem. Never fail to come to these questions before the course concludes, but it is frequently wise to illustrate the same issue first in fields which are far removed and more or less emotionally indifferent.

6. Don't take the source quotations authoritatively. They represent points of view of thoughtful human beings. Frequently they differ in their recommendations. The class is to be its own judge, making its own decision in the light of all of the evidence it can get on all sides of the questions at hand.

7. Try to get contributions of illustration, experience, and opinion from each member of the group. Do this informally. Easy questions, not too personal, upon which everyone can comfortably contribute something are good "openers."

8. Let all be done in utter good fellowship. The class is a quest, not a debate. "My side against your side," brings more heat than light. Various points of view, none of which may include the whole truth, should seek together for a truth big enough to comprehend the values each one wishes conserved. Help each member of the group, from the very beginning, to feel that the group as a whole can see further than can any single member (not excepting the leader), but that no group decision is complete until each member is wholeheartedly satisfied. Integration, rather than compromise, is the aim.

9. Respect minorities. Try to help the rest of the group to understand why this person or group holds a different point of view. Strive to incorporate minority desires in each decision. Do not let a sincere objector be "downed" by the vehemence of the opposition.

10. Encourage brief statements, not speeches. Seek for a rapid give and take such as goes on in conversation. Interesting conversationalists do not expound or harangue to their friends at length. They enter into a stream of thought with a sentence here, a question there, and an explanation later. An ideal class would see ideas raised, passed back and forth, modified, changed, reinterpreted, etc., with quick, easy resiliency something like the batting back and forth of a ball in a tennis match. This being the ideal way for the class to participate, set a good example as leader!

11. Use a blackboard freely. Write down questions, comments, essential points in illustrations, etc. Try to develop the habit of writing rapidly, and of being able to carry on discussion while you write. Use the words of the speaker, not your reinterpretation of those words. They mean more to him in the form in which he said them. Putting them on the board makes the contribution seem to be of real significance, helps to focus discussion, and keeps a running record so that everyone may see what has been suggested.

12. Frequently summarize. A good form is, "You remember we began by asking . . . Then these reasons were pointed out: (1) . . .; (2) . . .; (3) . . . But on the other side, it was suggested that we ought to consider (1) . . .; (2) . . .; and (3) . . . Considering all of these points of view, on what are we agreed? On (*a*) . . .? On (*b*) . . .? Where do we still have a difference of opinion?" It is frequently wise to reserve one blackboard just for the points of agreement that are reached, the conclusions formulated, etc., as the discussion proceeds.

13. Be alert to recognize the need for evidence. When there is a clash of opinion, try to get each side stated in terms of particular cases and illustrations. Don't quarrel over general principles. Recognize, further, the difference between facts and points of view. Keep the class alert to notice which statements are scientific evidence, and which are values, opinions, preferences. Both are important. When a discussion becomes desultory because no one in the group has the necessary facts, appoint a committee to get them, and lay the question aside until the evidence is at hand. Do not try to settle scientific questions by theories spun out of the heads of members of the group.

14. Beware of desultory talk! Keep to the issue. Summarize! Do not hesitate to interrupt any speaker to inquire just what bearing his suggestion has on the point at issue. If it is not directly pertinent, suggest that he hold it for a few moments until the class comes to the phase of the question he

is about to discuss. Do not leave any point until the members of the class are all clear that they have gone as far as they care to with it, that they understand perfectly just how far they agree, and the specific points on which they differ, and have some insight into the reasons for their differences. Always end up with at least a tentative conclusion, a working hypothesis. Never leave the matter wholly in the air.

15. Always ask, "What differences will this conclusion make in our practice?" This is not a question only for the end of the hour, but for the beginning as well. Keep the discussion in terms of the concrete throughout. But certainly before a problem is laid aside, there should be some specific plans, some ways and means, some definite concept of exactly what is to be done. In many cases this will involve getting teachers to experiment in their classes, coming back later with reports of how the experiment worked out, ready to make and to receive suggestions for improving it next time.

16. Do not hestitate to reopen questions which have been discussed, whenever new evidence appears. Questions are not settled for all time and circumstances, by a unanimous vote of a class.

17. Always bear in mind that in the training group, the answer to a question, the particular conclusion reached, the specific material mastered, is of much less importance than is the skill which the individuals of the group have gained in analyzing problems, and reaching their own conclusions.

Have the students themselves found the heart of the issue involved in a practical situation? Have they discovered pertinent evidence? Have they weighed, fairly, differing points of view? Are their conclusions their own, not taken because somebody said so, or because it always has been thought to be so? Are their conclusions in such form that they are put into practice, right away, in the very next lesson they teach? After a matter has been considered, are they still open-minded to consider new evidence, and if it seem desirable, to change their viewpoint?

These are the tests of your work!

CHAPTER I

HOW CAN THE BEST CLASS DISCIPLINE BE SECURED?

CASE 1

A second-grade teacher was having trouble with discipline in her class. Pupils did not pay good attention to her stories. They moved around or talked to one another. She decided one thing they needed was physical exercise, so put in a five-minute period of calisthenics and activity. This helped greatly.

She then secured forty big pictures, "The Primary Picture Stories," of the Missionary Education Movement. The first Sunday six of them were hung around the room at a height which was convenient for the children. She asked them, "Which one shall we talk about?"

Excitedly the children discussed the pictures and decided, "We want to hear about all of them."

Finally they agreed on three. The next week they found the same six with two new ones. For the benefit of some pupils who were not present before, one of the pupils retold the stories they had had the previous week. Then they went on to discuss the new pictures.

Sometimes the retelling took the form of telling a made-up story without telling which picture it was about, the rest of the class trying to guess the correct picture. Sometimes the class acted out the story of the pictures.

Their bad habits disappeared. They remembered the stories. They improved in their ability to make up new ones, and especially in their attitude toward the children of other lands and races, shown in the pictures. They mounted some smaller pictures to take home. At home they made up stories about them to tell to their parents. They presented the fifth grade with a picture which would illustrate the things the fifth grade had been studying.

List all the reasons why some people might think this was more desirable than trying to make the children pay attention to the kind of story they were having in their regular lesson leaflets. List the disadvantages of this method.

Would you advocate:

A period of exercise?
Letting the children move around the room?
Pictures of modern life rather than of ancient times?
Encouraging pupils rather than the teacher to select the picture?
Repeating stories that have been given before?
Making up stories?
Mounting pictures for others rather than merely expression or hand work?

How would you justify each of your positions to someone who disagreed?

See Source Quotations Nos. 1, 5, 6, 39, 57, 215, 233, 238, 260.

CASE 2

A group of boys and girls in the fourth grade were making trouble for their teacher. The teacher wanted it to be a self-governing class. Whenever any case of misconduct arose she tried to conduct a discussion about it.

"Shall we grab books from one another? What will happen if we do? How will the other people feel about it? How much will we get learned?"

As a result she spent two-thirds of every lesson period going over and over again the discussion of misconduct which had taken place in the session. The children grew restless and said, "Let's leave this discipline business and get to some real studying."

What were the children learning in these lessons?
What attitudes were they forming?
Suppose the teacher had had a discussion like this the first

time a case of a certain type occurred, but that the result of the discussion had been a class rule adopted because the children felt their work demanded it! Suppose then the teacher or the class officers had rigidly enforced this rule. What would the children have learned? Would this have been better?

See Source Quotations Nos. 7, 8, 10, 11, 14, 15, 202, 299.

CASE 3

A committee from a group of fourteen-year-old girls came to their club meeting.

"Miss M.," they said, "would you please keep better order in our club meeting so we can get our business done and get to play basketball more quickly?"

Was this situation worth waiting for?

If Miss M. should now keep a rigid discipline would she be imposing her will on the girls? Suppose they had never made such a request, what should the leader have done?

See Source Quotations Nos. 1, 2, 3, 7, 9, 10, 11, 15, 52, 301.

CASE 4

A class of sixth-grade boys in a week-day school of religion discovered that they could climb upon the roof of the church, using a window ledge, a water spout, vines, and projecting stones. Both before and after class they found this a highly enjoyable performance. For two or three weeks it continued. One day a slate came loose. That day the leader laid aside his plan for the class and raised for them the question, "Shall we stop climbing on the roof? What are some good reasons for doing it or some good reasons for not doing it?"

As the boys gave the answers in rapid-fire fashion, the leader wrote them on the board in two columns. Some of them were:

"It is good exercise."

"It makes us strong."

"You have to be brave to do it."

"It is fun."

On the other side the boys suggested:

"It knocks out slates."

"You might fall."

"It wears out your clothes."

"You pull down the vine."

"It might disturb people inside."

"You might break a window," etc.

After all the reasons were before them, the leader called for a period of silence and suggested that if any couldn't quite decide which was best they might pray if they wanted to. In a moment he took a vote. Five boys favored climbing on the roof, fifteen decided it should stop. One irrepressible asked, "What happens to us if we do?"

The leader pointed to the consequences which they had listed: "Why, I suppose these things do. That is what you said."

The boy gazed back open-eyed and open-mouthed. The notion that the rightness or wrongness lay in the act itself and not in some teacher-made rule and punishment had never struck him before.

What habit do you think the boys tended to form?

Was this a good use of the period? What difference between what the boys learned and what would have been learned had the teacher simply forbidden climbing on the roof?

What do you think of this use of prayer?

Ought some punishment to have been attached? If so, why? By whom?

See Source Quotations Nos. 7, 10, 11, 14, 20, 21, 29, 31, 35, 43, 52, 70, 173, 186, 190, 304.

CASE 5

A group of twelve-year-old boys were on a rampage. They talked and laughed and made faces and made foolish

answers to the leader's earnest questions. Some of the boys did not like this. They protested. Finally the leader said, "How many of you would rather make faces and just have fun?"

Six of the nineteen boys raised their hands. In perfectly matter-of-fact tones the leader said, "Well, suppose you go out into the other room and fool around. Those who want to stay here and have a lesson may do so."

The boys went out, stood around sheepishly for a few moments, then went outdoors and threw snow balls. The leader put his very best into making the hour worth while for the pupils who remained.

Why would some people think this was a wise way for the leader to deal with the situation?

Why would others oppose it?

What would you expect to be the attitude of each group of boys at the next session? Should the leader ask again for those who wanted to fool to go outside? (As a matter of fact, in this case all of the boys heartily voted to stay in the class, but their conduct was not greatly improved.) Would this be true in all cases?

See Source Quotations Nos. 1, 7, 11, 12, 20, 21, 26, 29, 31, 43, 44, 52.

CASE 6

A group of boys in the fifth grade assembled for their first meeting in a week-day school of religion. They were boisterous, noisy, mischievous. As they sat in folding chairs around the table, one boy's chair collapsed to the floor. Great laughter.

"That seems like fun," said the leader, "let's each knock our chair down." Everyone did.

"Anyone want to do it again?" said the leader. About half the group did it again.

"Anybody a third time?" One or two.

"Anybody again?" No one. The fun was worn out of that activity.

The boys seemed uninterested in a story, or a discussion, and the attempt to start organized games resulted in even more chaos. The leader played with about four or five of the boys who seemed to want games. The rest ran wild. They yelled, they jumped, they wrestled, they ran up in the gallery, they threw shoes at one another, they got into two or three minor tussles. At the end of an hour like this, the leader forced the boys to come together and sit down quietly for a moment.

"Some of you seem to have had a good time today," he said. "I had planned five good games that we could have played, and a story about a fighter and hero. Of course, if you would rather do this, this will be the kind of session we will have. Next time we will talk it over at the beginning of the hour and you can do whatever you think best."

The next week the boys unanimously voted that they would play a game together and that they would have a story.

"No more rough house," was their loudly voiced conclusion.

What is the difference in character growth as a consequence of the boys having made this decision themselves, as contrasted with the growth made had the leader made them stop their play at the first hour?

Would you call that first session a lesson in religious education?

Suppose the boys had wanted to go on with the rough house. What should the leader have done?

What will be the effect of that hour on the future discipline in that class?

See Source Quotations Nos. 2, 7, 10, 12, 19, 20, 21, 26, 29, 34, 43, 44, 186, 202.

CASE 7

A group of boys, age fourteen, were discussing what

should be done with the class collection. One boy suggested in a care-free manner, "Let's buy some candy and eat it."

The class discussed it. The leader suggested some other things that might be done, but the boys apparently quite unanimously favored buying the candy. Leaving the Sunday school room, one boy went out and bought some chocolate. When he came back with it the boys and their leader enjoyed it together.

Do you see any desirable learnings in this lesson? Any undesirable ones?

Suppose the leader had refused the boys permission to buy it and insisted that the money be given to Sunday school or to missions. Would the moral ideals of the boys have been raised thereby?

Suppose the leader had refused to eat the candy after the boys bought it. Would this arouse in the boys a feeling that in all fairness they might do as they individually pleased, regardless of what a class voted after fair discussion?

Under what circumstances is a leader justified (a) *in refusing to a group permission to do something which a considerable majority of the group after discussion believe it best to do?* (b) *in refusing to be one of the class when the class activity is not one of which the leader approved?*

See Source Quotations Nos. 45, 57, 64, 65, 186.

CASE 8

Leonard and Paul were in a regular rough-and-tumble fight out in the street in front of the school. A volunteer leader rushed out, separated them, and remonstrated with them.

Later the leader reported this to the Boys' Work Secretary. He did not seem to be much concerned. He said, "Boys must fight. It is good for them. By fighting they develop habits of standing up for their rights and the rights of others. The world needs people who will fight new crusades in the interests

of truth and right. I don't want these boys to grow up spineless and weak."

The leader answered, "Neither do I. But I don't see how the habit of hitting somebody else with your fists when you are angry develops the kind of person who is willing to sacrifice himself and plan earnestly for such moral reforms as we need in the world today. The two acts are as different as can be. My experience is that the men who are handiest at getting into scraps and brawls take out all their feeling on that level and never do get into the great crusades of the world."

Is fighting instinctive? If so, what kind of fighting? Why?

Would it have made any difference in the principle whether the fight had been a personal grudge or a fight for the protection of somebody else?

Would hammering it out with fists be the best method of righting the wrong in either case?

Under what conditions would you encourage fighting among the pupils?

See Source Quotations Nos. 49, 50, 51, 78, 84, 294.

CHAPTER II

HOW CAN REAL LEARNING BE SECURED?

CASE 9

1. A man bought a horse which seemed to be a very satisfactory purchase. One day, however, as he was driving, the fire whistle sounded. The horse started off at a terrific rate and all his pull on the lines did not serve to pull the horse back into a moderate pace.

2. An army veteran was walking down the street with his arms filled with parcels. An old comrade quietly slipped up behind him and then in brusque military voice commanded, "Atten---tion!" The veteran dropped his parcels unhesitatingly, put his arms to his sides and stood erect.

3. A doctor was examining a woman in an asylum for the insane. Her mind had deteriorated until she could no longer understand most things that were said to her, and could not adjust to her environment. Suddenly the doctor said, "Stand up!" The woman stood. "Sit down!" She sat down again.

4. A woman was caring for an aged and infirm mother. An electric bell was used so that the invalid might call whenever she needed any special attention. After the death of the mother this bell was substituted for the door bell, which had broken. This had to be changed, however, because every time the door bell rang the lady jumped and started to run in terror.

5. It is possible to do a reasonable amount of mind reading without any sixth sense. Suppose the leader says to the group, "Our Father who art in Heaven, Hallowed . . ."

He can predict what words will run on in the mind of practically every one of his hearers. If he asks them to think of the first color that comes into their minds, he can predict that three-fourths of them will have thought either of red or of blue. If he asks them to name the first piece of furniture

that comes into their mind he can predict that four-fifths of them will have thought either of a chair or a table.

How would you explain each of these events?

Can you formulate a general law of learning which would apply in every one of these cases?

See Source Quotations Nos. 15, 22, 25, 37, 69, 260, 282, 287, 290, 297, 303.

CASE 10

1. On a certain farm a dog was employed to run a separator by working a treadmill. He had done this task every day for some years but he showed no tendency whatever to be on hand when it was time for the work to begin. The people had to hunt for him under the corn crib, hidden in the stable, or perhaps under a bed somewhere.

2. A child had been trained to wash his face and hands before coming to meals. Time after time he was sent away from the table to wash his face and hands but still he persisted in coming to the table with them dirty. Finally his mother said, "John, why do you always come to the table without washing your face and hands? You know you will be sent out."

John said, "Well, once you forgot."

3. It is said that if a baby be picked up and carried and cuddled whenever he starts to cry this has the almost inevitable effect of leading to more crying, but that if he be allowed to simply go on and cry, after a while he will stop.

4. A certain prominent circus has a troop of performing seals. At the close of each act the trainer throws a fish to each seal.

In the light of the law just formulated by studying Case 9, why is it that the dog who runs the treadmill day after day, the child who continually washes his face and hands before meals, the baby who keeps on crying does not form a habit

of running a treadmill, or washing his face, or continuing to cry?

What second law of habit formation is illustrated here?

In terms of this law explain how a monkey which was fond of bananas could be made to run away in terror at the sight of a banana.

By the same law explain how a person with "strict convictions" can form a habit of right living more easily than a person who does not care.

See Source Quotations Nos. 24, 26, 27, 30, 39, 44, 46, 266, 281, 293, 295.

CASE 11

Public school study has shown that after a child learns to say, "Three times eight is twenty-four," it does not at all follow that when he sees on a paper $\begin{array}{r} 8 \\ \times 3 \\ \hline \end{array}$ he will write the number 24 beneath the line. In fact, if he has practiced writing the answer to the latter problem, it does not at all follow that when he is given a problem in the form, $3 \times 8 =$, he will understand what he is to do.

It has also been found that if, when children learn to read, they form habits of looking for letters, a, b, c, round o, crooked s, etc., or for syllables, "ab," "at," "an," "ad," or even for words, "cat," "dog," "the," "boy," these habits tend to slow up their reading. It is better for them from the first to try to read entire short sentences. It also seems evident that because children can read the word "please" in script, it does not at all follow that they have formed a habit of thinking "please" when they see it printed or in capital letters.

What law of habit formation do you see operating here?

In the light of this law what habit would be formed by a child who learns to repeat the verse, "God is Love," by saying it frequently and receiving some reward of attention or praise? Would you expect the child to form a habit of being kind to

his kitten, of not teasing his baby brother, of going to bed when mother asked him to?

How would one go about it, then, to form habits of Christian living?

See Source Quotations Nos. 24, 37, 45, 48, 300, 302.

CASE 12

A class of junior boys were having a lesson based on the building of Solomon's temple. The teacher was trying to proceed from the devotion of Solomon to the House of God toward leading his boys into a greater reverence for the Church. Meantime a low accompaniment of whispers, comments, and giggles went on. One boy kicked another, another fellow grabbed a cap, tossed it under the table to a conspirator on the other side of the class, while two others led a wrestle over a hymn book.

Were the habits formed in this lesson habits of reverence or of irreverence? Why do you think so?

Who determined what should be learned as a result of the hour? Is this inevitable?

Is it fair to say that what influences the attitudes of pupils during the lesson counts for far more than the subject matter which they may be able to learn? If so, would the teacher be justified in telling Indian stories, for example, which would awaken the interest, admiration, and perhaps awe of the boys? What consequences would you expect if you tried it?

Could more valuable habits be produced without any "story" or "lesson study" at all?

See Source Quotations Nos. 25, 26, 33, 50, 73, 92, 103, 186, 190, 289, 302, 308.

CASE 13

At the Children's Day service, the junior department boys and girls, aged nine to twelve, marched down the aisle bearing

banners and singing "Onward, Christian Soldiers," which they had learned in the class in weeks preceding.

Look through the words of "Onward, Christian Soldiers" and see how many sentences, phrases, or words represent language which children of junior age would use at home or school or at play.

What will be the effect of associating the words "Onward, Christian Soldiers" with a march down a church aisle bearing silk banners and the enjoyment of the approval of fathers and mothers? Is it probable that this meager meaning will be outgrown?

What conception of Christianity is formed in the mind of a young man whose boyhood has consisted of a series of experiences like this?

One minister in discussing this case suggested that he thought, no matter what they were doing while singing it, the children were thinking of fighting against temptation! Pressed to be specific, he said he thought they might be forming a tendency not to put the blame on their little brothers, in order to escape themselves. In the light of Cases 11, 12, and 16, would you agree with him? Why, or why not?

See Source Quotations Nos. 23, 54, 60, 98, 300, 302.

CASE 14

A group of teachers were discussing the problems of their classes.

"My greatest problem is to get any home work done," said one.

In the discussion that followed the leader wrote on the blackboard these suggestions for facilitating home work:

1. Have the assignment written out in class.
2. Have the assignment specific, page numbers, etc.
3. Assign special topics for investigation.
4. Put the assignment in the form of questions which

are interesting, so that the children will want to look up the answers.

5. Make only such assignments as are direct outgrowths of the work the class is carrying forward, *i.e.,* things which the pupils feel have to be done if their project is to succeed.

6. Send a card through the mail the latter part of each week, reminding the pupils of their assignment.

7. Make a good deal of the assignment in class.

8. Let the lesson be a failure when the assignment is not done.

9. Study the weekly schedules of the pupils. Arrange with each one to have an hour free from other demands in which this work can be done.

10. Talk this over with parents.

11. See that there is not only a schedule time but a certain place in which books are kept for Sunday school work.

What other suggestions would you add?

Which of these, if any, would you feel desirable? Why?

What effect would the one chosen have on the child's attitude toward his class?

Why have "home work" anyhow? What habits does it form? Are these habits Christlike or Pharisaic?

See Source Quotations Nos. 17, 26, 30, 57, 75, 135, 193, 195, 196, 197, 198, 199, 207, 214, 215, 232, 270, 283, 285, 306.

CASE 15

A four-year-old boy spoke his first piece at a Sunday school entertainment. Everyone congratulated him. At the next entertainment he was given a slightly longer piece. He did that admirably. Throughout his boyhood he spoke at almost every festival and entertainment. Whenever he leads the young people's society now, people praise him for the exceptional way in which he does it.

What habits has this boy formed? What will be the consequence of his not being praised in an undertaking?

Is there any danger of his becoming one of those people who can effectively tell others what to do, but who do nothing about it themselves? (See Matt. 23: 1-7.)

How largely does public approval in your class or club depend upon ability to talk piously?

In all probability, will this boy ever outgrow the characteristics formed in him by this treatment during his youth?

How can you deal with this situation as it exists in your school?

See Source Quotations Nos. 22, 25, 26, 39, 42, 190, 266, 282, 283, 310.

CASE 16

A public school teacher used the following device to help young children learn to write. He had carved out of wood fairly perfect O's, A's, C's, etc., so that children could run their pencils in the groove and get accustomed to making the shape of an O, an A, a C, etc. He wished them to form only the correct muscle reactions, right from the start. Then they would have no bad habits to break.

When children used this guide to writing, were they really learning how to form the letter, or how to stay in a groove without running out to either side?

Suppose a group of children had practiced freely making O's, A's, and C's on paper, none of their results being very good, but each the best that the pupil could do. Which of these sets of pupils, those who had followed in the groove, or those who had had free practice, would be more likely to write well on a free, unobstructed surface? Why do you think so?

Suppose children are guided in their moral life like the children whose pencils followed the grooves, so that whenever they tend to stray from the path they are bumped back into it. Do they learn morality, or merely submission to authorities strong enough to make them submit?

What happens in a time of crisis to those who have learned "groove morality"?

Consider some children who have been brought up in very strict homes. They go away to college and find all the old restraint gone. They find people freely thinking, saying, and acting things which have been forbidden to them. What happens? What is their attitude toward the "groove" in which they were brought up? Is this desirable?

Which group could best make the free decisions of youth and adult life, the group who have followed the groove, or the group who have done imperfectly but freely the best they could? How far would you go with such a policy in religious education?

See Source Quotations Nos. 2, 7, 12, 24, 41, 94, 146, 149, 168, 202.

CASE 17

A certain junior department was using the graded lessons. Some kind soul offered a gold Ever-Sharp pencil to the pupil who had the best book for the quarter. For a week or so all were interested. Then most of the group ceased to care. Their books slumped back to the old standard. Occasionally the teacher reminded them of the reward, but it stirred them up only temporarily. Two, however, kept on doing their best in order to win the reward. The teacher bought a pencil for each.

What was the real motive to which the children learned to respond? Was that desirable?

What was the effect of the contest on those who dropped out?

What would be the effect of such a contest on the attitude of pupils toward doing the graded-lesson work?

What sort of pleasure, if any, do you think pupils should get out of Sunday school work?

Would it have helped if they had not had to wait so long? Would the learning have been more effective? Any more desirable?

Is doing a thing for the sake of the reward more desirable than doing it from fear of punishment? Why, or why not?

Is it ever desirable to do anything for any reason except the worth of that thing, its inherent meaning, and its inevitable consequences?

Is it ever really helpful, in the long run, to tack on extra rewards or punishments? If so, what happens in the situations later, when the rewards or punishments no longer come with the act? Illustrate.

See Source Quotations Nos. 30, 35, 42, 43, 44, 75, 130, 136, 183, 190, 195, 207, 222, 267, 285.

CHAPTER III

HOW CAN TEACHING BE MADE TO CARRY OVER INTO THE REST OF LIFE?

CASE 18

A leader of boys about thirteen years of age felt that their lesson course was dry and meaningless in the lives of the boys. He, therefore, determined to take up a series of lessons on good sportsmanship. One lesson was on courage, one on endurance, one on loyalty, one on honesty, etc. To his surprise, the boys were not interested in this course of lessons.

In normal life do we ever say, "Today I shall be loyal, today I shall be honest," etc., without reference to specific situations in which we have to be loyal or honest? If so, give a case.

Are there people who think they are honest who have never thought of speculation in stock as dishonest? Are there people who invest in real estate in the hope that it will rise in value, who condemn crap shooting and matching pennies?

Consider a baby learning the meaning of loyalty. Is it born with the idea? How does it develop? Suppose as a child its first experience with loyalty is a story of a boy who is loyal to his country by refusing to assist a soldier enemy. What is its notion of loyalty after that one story? Does "loyal" connect in its mind with not saying unkind things about brother? Is loyalty in actual life first a principle to be applied, or first a whole series of ways of behaving?

Do boys, or does anyone else, like to talk about virtues in the abstract?

Which is better psychologically, taking all of the problems in any one situation together (such as tripping, fouling, roughing, putting things over on the referee, complaining to the referee when someone slugs you, training, etc., for a basketball

game), or taking together a number of examples of the same quality (for example, bravery on the battle field, in a football game, and so on)? In ordinary living do we meet collections of demands for Honesty, Loyalty, Endurance, Courage, etc., singly and separately, or do we meet complex situations which require a little of each?

What changes would this necessitate in teaching?

See Source Quotations Nos. 23, 47, 53, 55, 57, 60, 79, 82, 89, 92, 101, 122, 129, 130, 131, 142, 232, 267, 303.

CASE 19

A group of beginners had had a story talk about what they could do to help others in the home. The next morning one five-year-old announced, "I am going to dress myself all alone. I don't want anybody to help me."

Was that a Christian attitude for a five-year-old child?

Why did that lesson carry over, or "transfer," into the activity of the child?

When the child finished, would a worship service be in order? If so, of what sort?

See Source Quotations Nos. 13, 26, 37, 39, 44, 47, 60, 65, 83, 152, 199, 222, 281, 283, 300, 302.

CASE 20

A child went to the moving picture show with his mother to see the picture, "Little Lord Fauntleroy." Preceding this feature there was a brief comedy, showing two children going to Africa to make their fortune. All sorts of interesting adventures ensued. The picture made little impression on the mother and the child never spoke of it. A few weeks later the mother, returning from an errand, found her son was not at home. Search revealed a note which said:

"I am going to Africa to make my fortune. I will be back in three years."

When the boy was found that evening in a neighboring

town he had no desire to return home and was disappointed that his purpose to go to Africa was thwarted.

Did you ever know a pupil to go as definitely about putting a Sunday school lesson into practice as this child went about living the movie? How many factors do you think entered into this transfer? Was it necessary for the movie to contain an "application" at the end? Why?

In handling problems of this sort, is it better to keep children from seeing pictures which are likely to have a bad influence, or to talk the pictures over again with the children who have seen them and help the child to see wherein they are true to life and wherein they are only fairy stories? Show the influence of each kind of teaching upon the child when he confronts an undesirably suggestive story without his parent's knowledge.

See Source Quotations Nos. 60, 68, 128, 132, 164, 194, 205, 227, 229, 266, 286, 288.

CASE 21

A leader of a class of seventh-grade girls had been discussing with them the teachings of Jesus, especially the parables. The girls became interested in the idea of writing out modern-life instances which would show the same sort of situation which was revealed by the original story. The girls chose the parable of "The Sower and the Seed" and wrote out the following modern "parables" to illustrate the same idea.

1. "A bad woman went to a church once and decided to quit her wicked ways, but when she was out of the church temptation was too great and she went on with her bad ways."

2. "A man was rich and he had some friends who liked him for his money. But when the man lost his money his friends, because they had not root, withered away."

3. "A person was taught about God and led a helpful life until her death."

4. "May was madly in love with Margaret, but Margaret thought May liked her for her money. So that seed was wasted."

5. "A poor boy tries to go to school but along comes another richer boy and he pushes away the poor boy and takes his place, so that seed was wasted."

6. "A boy went to school and learned all he could and he became a fine man, so that seed fell into good ground."

7. " 'Well, Bobbie, what did your Sunday school teacher tell you, today?' his mother questioned.

" 'Oh,' he replied, 'she told us 'bout Joseph.'

" 'And do you understand the story, Bobbie? Did she explain it?'

" 'Yes, she explained it, all right. I don't know what it means, though.'

"So the seed of knowledge was wasted."

8. "Grace had been crazy about Barbara for so long, and then at last her love had been returned. Then suddenly Barbara had become cold and distant. Why, Grace could not imagine.

"The truth was that someone had been jealous of Grace, and had made Barbara believe that she liked her because she was rich.

"So a seed of love was wasted."

9. "Miss Berkeley had gone to Japan as a missionary and then one day one little girl, Ai-Ai-Chan, came to her, saying that she wanted to be a missionary. Miss Berkeley finally persuaded Mr. Carmura, Ai-Ai-Chan's father, to let her be a missionary. So Ai-Ai-Chan became a missionary.

"So that was not wasted."

10. "A man had just been converted and had vowed he would drink no more. On his way home he went by a saloon where the druggist, knowing his weakness, had persuaded him to drink. This seed was wasted."

11. "These willing hands had found so light of yore
The brazen knocker of his palace door,
Had now no strength to lift the wooden latch
That entrance gave, beneath a roof of thatch."

—LONGFELLOW.

"It immediately sprang up because it had no depth of earth, but when the sun came up it was scorched, because it had no root."

12. "A brilliant young musician had saved enough money to attend a famed university. There he met many gay young men who persuaded him to come with them to many balls and parties. So he deserted his music for many years and became poor, with no way to make a living."

"Some fell among thorns and the thorns grew up and choked it and it yielded no fruit.

13. "Socrates had a class. Plato was one of his pupils. Plato heeded the words of his wise teacher and taught Aristotle. Plato had learned so much from Socrates that he had no trouble convincing Aristotle that he was right. Aristotle learned from Plato many years until he had much knowledge. With this knowledge he wrote an encyclopedia which many people read, and became convinced of the true faith."

14. "The sower is your teacher. Her words are the seeds. Some of the people forget her words as soon as they leave the classroom. Others think about it in class, but soon forget it. Still others are attentive but let other interests choke it out. And others think about it and remember it well."

15. "A man was listening to some very beautiful music which simply entranced him and lifted him up into a more spiritual world. He felt so calm and peaceful, but upon going out of the music hall he had a fight with his mother as to whether they should take the No. 5 bus or the subway to get home."

16. "A certain woman was very talented in art, and if she had gone on with it, people have said that she would have made a wonderful name for herself, but as she had to take care of her aged parents she did not have time, and also there was not money with which to buy the things she needed."

17. "Some children come from good homes, and go to good schools, and make the most of their opportunity to do well, and *do well*. These make our best citizens. May their seeds grow and grow and live forever."

Which of the above teachings represent situations in which these girls might actually be involved in present-day life? Do you recognize any tendency, not peculiar to children, to apply teachings to others than themselves?

Which of the illustrations are "Sunday school" applications, manufactured out of pious phraseology for this special situation?

Which connect up with public school and other life interests?

On the whole, which would you consider the best ones?

What advantages do you see in having these worked out by the pupils, in writing, instead of having the teacher use them as story applications?

Do you think anything ought to be done about the evident prevalence of "crushes" among some of the group? Are these homosexual tendencies desirable in adolescent girls? Do they lead to more happiness or misery? Do they interfere with happy marriage adjustment?

See Source Quotations Nos. 57, 60, 64, 98, 132, 137, 266, 300, 312.

CASE 22

A minister with some understanding of psychology was delivering story sermons. He knew that children liked to see things illustrated in the concrete, so he showed them one Sunday morning a frying pan with a pancake in it which was baked on only one side. He used as his text Hos. 7. 8: "Ephraim is a cake not turned," and went on to apply this to situations in which boys and girls do not carry through things which they start out to do, or do not live well-rounded lives. Parents later reported that the children were greatly impressed by the service. They told all about the frying pan and the half-cooked pancake. The parents regretted, however, that the children had forgotten the application.

Did what the children remembered bear out the minister's theory that children are interested in actual concrete things?

Where was his theory faulty?

Have you reason to believe that children can see analogies? If you show them a lighted candle to illustrate the way in which a life should shine, will they remember the candle or will they form a habit of cheerfulness?

Give some illustrations of Sunday school teaching which has employed this method of analogy.

Find some hymn in which analogies are used.

Is it possible to make use of concrete, everyday life material but not to use it to illustrate a spiritual principle by analogy?

Suggest a better way to teach persistence and thoroughness. Consider the work of some children who determined to try to raise a lily for the Sunday school Easter service. The parents agreed not to remind or suggest. All bought the same sort of bulbs. At Easter eight pupils had lily plants, while the plants belonging to four pupils had died from neglect.

See Source Quotations Nos. 19, 37, 58, 60, 66, 67, 81, 92, 122, 147, 194, 302, 313.

Note.—If possible obtain a copy of *Religious Education* for January, 1925. It gives full treatment of analogies and story sermons. Copies obtainable at 308 North Michigan Avenue, Chicago, Ill.

CASE 23

A boy was playing baseball with a crowd. A companion threw a ball wild and it went through a window. The irate janitor recognized only the first boy. He held him and insisted he should tell who threw the ball through the window. The boy refused. The janitor threatened and bullied. At this minute the boy's father came up. Said the janitor: "All right, if you won't tell, I'll call a policeman and have you taken off to jail."

The boy's father spoke. "Are you ready to go, Jimmy?"

Jimmy hesitated only a second. "Sure," he said.

"All right, son," said the father, "I'll go with you."

What did this boy learn? Compare its value with Sunday school stories about loyalty, fearlessness, truthfulness, respect for law, respect for father.

To what conclusion would it lead you with regard to the kind of thing that would be most effective in character training if Sunday school teachers could do it?

See Source Quotations Nos. 53, 54, 58, 59, 65, 73, 81, 94, 98, 122, 129, 133, 144, 266.

CASE 24

A father who was rather prominent in the church worked hard at a business all during the week. When he came home at night he felt that the atmosphere should be restful and comfortable. If his small son yelled, the father scolded him. If the boy played noisy games, or ran about the house, or was using a book or a paper or a chair that his father wanted, the boy was sharply reprimanded. A few painful experiences had led the boy to become quickly obedient.

What was the boy learning?

Using the only experience that he had, would he be justified in concluding that the way to live is arbitrarily to order around for your own comfort, any people who are smaller or weaker than you are? Would you expect such an attitude to appear toward his smaller brother, for example?

In all probability will he think of the church as an organization whose God is thoughtful love?

How will such experiences affect his response to the teaching in the Sunday school?

To whom, and under what conditions, should a child be forced to be obedient? Is obedience always a virtue?

See Source Quotations Nos. 22, 31, 32, 36, 45, 69, 73, 77, 115, 122, 133, 194, 216, 256, 293, 305.

CHAPTER IV

HOW CAN THE BEST RELATIONSHIP TO CHURCH AND SUNDAY SCHOOL BE SECURED?

CASE 25

A father reports: "My ten-year-old boy doesn't want to go to Sunday school any more. I guess the main reason is that he doesn't want to get up in the morning. Perhaps he takes after me in that. What should I do with him? Should I make him go?"

Why do you suppose the boy doesn't want to go to Sunday school? List possible reasons. How far can they be removed?

Could he be so easily kept away from a picnic or a movie show?

Suppose his father makes him go. What are the consequences likely to be?

Suppose his father lets the boy stay at home, but occasionally reminds him that he may be missing something, and leaves the decision finally to the boy himself?

Are there better policies?

Consider the same boy at the age of twenty-one. What will be his attitude toward the church, toward his father, toward deciding things for himself, if any of the above policies are pursued?

See Source Quotations Nos. 2, 30, 44, 85, 98, 133, 148, 152, 205, 245, 266, 285.

CASE 26

An old man living across the street from the church was interviewed by the new pastor.

"No, parson," he said, "there's no use bothering with me.

When I was a child I had to go to every church service and prayer meeting. I got enough religion to last me all my life. As a matter of fact, I haven't been to church since I was about eighteen."

Is this a very unusual case?

Who is responsible for the man's lack of interest in religion as portrayed by the church?

Consider some children you know who are being coerced or urged into "religious" practices that the children do not enjoy. Predict results in terms of the laws of learning.

See Source Quotations Nos. 17, 26, 44, 45, 57, 58, 64, 92, 98, 134, 153, 205, 228, 283, 285, 305, 308.

CASE 27

A prominent member of the official board in a leading church, long one of the wealthiest men in the city, announced with considerable wrath, "If I could have my way I would have every socialist in the country hanged tomorrow morning. I mean it!"

What motives seem evident in such a statement? Have you ever seen evidences of similar motives in the behavior of children? Give instances.

What experiences in education might have prevented the development of such an unchristian attitude? Consider:

a. *Knowing some socialist intimately.*

b. *A habit of independent thought.*

c. *Experiences in serving needy working people.*

d. *Sharing with others, in organizations, the privilege of preventing suffering.*

e. *Sharing all one's best with others.*

f. *A different idea of God.*

g. *A better understanding of certain parts of Jesus' teaching.*

This man was a Bible school teacher for many years. Can

you see any advantage in asking that he present the class only with evidence, permitting them to think things out for themselves rather than insisting that they accept his conclusions?

Should every teacher present only the evidence and not try to sway the class to his own point of view?

See Source Quotations Nos. 34, 48, 55, 56, 59, 71, 72, 73, 74, 76, 77, 80, 81, 82, 86, 87, 94, 95, 96, 98, 102, 105, 111, 118, 119, 138, 142, 146, 165, 166, 168, 176, 185, 189, 209, 217, 281, 300.

CASE 28

In a certain church a prominent business man has long been superintendent of the Sunday school. He is noted for his crotchety disposition. He antagonizes even those who would like to be his friends. When a poor boy joined the church, appearing in a sweater and clothes which were evidently not new, the man turned up his nose in contempt. There is some evidence that he has used shady methods to win his own way with regard to church policies. Although his own income is at least ten thousand a year, he shook his fist in the face of a young man who was advocating a class to study modern social conditions, saying, "The present social order is ninety-eight per cent right, I tell you!"

At the same time he has been an important contributor to the church, and has loyally and with some self-sacrifice held many responsible positions. He regularly comes to church each Sunday. He is the most insistent man in the church that the new methods of religious education should not be adopted. He wants the children today to be brought up on the same sort of Bible teaching and catechism memorizing which he went through as a boy.

What factors made him the kind of man he has become? Can you describe some of his childhood experiences in relation to the church?

Should the coming generation of children be molded into the type of character he has become by going through the kind of religious education which let him become the type of man apparent in the case given?

Are there any of us so spiritually conceited as to say, "You must do as I did, you must go through the training I went through, you must memorize what I memorized—that alone is the way to desirable character"?

Does the evidence observable in the world today lead us to believe that we have achieved so high a Christian standard in business, in international relations, in inter-racial relations that we can set ourselves up as standard? Have we adults, who make this world what it is, any business to say to children, absolutely, "This is right, that is wrong," without admitting that we may be mistaken and perhaps their unprejudiced viewpoint can see further than we have ever seen?

What are some of the dangers of this position? Are they as great as the dangers in the other direction?

See Source Quotations Nos. 34, 48, 55, 56, 59, 63, 64, 71, 72, 74, 76, 77, 78, 79, 80, 82, 86, 87, 94, 95, 98, 102, 111, 118, 127, 146, 166, 168, 185, 188, 189, 209, 216, 220, 226.

CASE 29

We start with the assumption that we want to produce Christ-like character. One of the most important cases for us to consider, therefore, would be the development of Jesus' character. We can reconstruct a little of the simple home life of Nazareth, the village surroundings, the excitement and political fervor of the day, and the traditional religious education of the Jewish boy. In all probability this was a little less severe for the children of Galilee than would have been true in Jerusalem and the more orthodox sections of the country.

List the items which went into the formation of the character of Jesus. Did he study the Scriptures? Did he attend

the temple service? What were his relations with boys and girls? With his home? With the "poor section" of his community?

There were no people whom Jesus denounced more vehemently than he did the Scribes and the Pharisees. He felt that they stood at the opposite pole of character from that which he advocated. In them he could find few traces of the kind of life he approved. Now go through the above list and cross out all of the items which were also to be found in the training of the Scribes and the Pharisees (for example, knowledge of the Scriptures, attendance at the temple, participation in temple ceremonies, public prayer, etc.). Certainly, those items could not have made the distinctive personality of Jesus!

What does this conclusion indicate about the results to be expected from the kind of activities which have usually been carried on in Sunday school? Do any people who have grown up in our churches show any evidence of having been trained as Scribes and Pharisees?

How, in your experience, are habits of Christ-like living best formed? Consider "service," "friendliness," "sympathy for suffering," "tolerance."

See Source Quotations Nos. 23, 28, 34, 47, 48, 55, 59, 73, 76, 78, 81, 94, 95, 101, 102, 105, 138, 173.

CASE 30

A leader who was trying to discover some of the interests of his group gave to his high school boys a series of test questions. To his surprise, one of his most energetic and loyal pupils indicated on his test that he did not believe Christians should go to church on Sunday. He investigated. The boy said:

"Well, probably church-going was all right once, but I think there are better things for people to do today. When people spent all of their time working out of doors as the pioneers had to, then Sunday should have been a day of rest, quiet, and getting new ideas from reading or preaching, but I

don't see that that's needed today. We are all in school or offices every day of the week. We are getting crammed full of things to think about in books and magazines. What Christians ought to do today is to spend Sunday getting out of doors, building up health, and doing things that are of service to the community.

"Take it over in the town of X. They asked all the people to come out one afternoon and work together to build a park along in front of the depot so their town would give a pleasanter impression. Or take things like calling on your friends or looking after the sick. That's what I think Sunday ought to be."

Is it probable that the moral notions with regard to what is right and wrong on Sunday are shifting?

Can you name any other field in which the traditional notions are changing? Are they with regard to how a business should be run? With regard to war? With regard to the relations between boys and girls? With regard to marriage and divorce?

Are all these changing for the better?

If it be true that many standards are shifting and changing today, how can religious education make sure that the change will be for the better? Is the best policy to try to stop such change? Is it to lay down principles? Is it to encourage change everywhere where people want it? Is it to offer experience, or conclusions?

Is it wise to try to determine exactly and specifically what kind of a world the next generation shall make?

See Source Quotations Nos. 171, 173, 175, 178, 217, 218, 270.

CHAPTER V

HOW SHOULD THE BIBLE BE USED IN SUNDAY SCHOOL?

CASE 31

One school of religion recently offered its pupils a chance to enroll in two kinds of courses. One of them was a systematic study, as interesting as it could be made, of certain portions of the Bible or of church history or other important religious literature. The other type of class dealt with the vital interests of the children—their problems at home, in school, in amusements, in choosing life work, in going to movies, reading books, living in a city where the newspapers are full of unchristian happenings, and in a world in which brotherhood has not been achieved.

A class of high school boys, finding that their parents had enrolled them for the systematic Bible study, raised objections. "Why should we spend our time on that? It is too old and too dry. The people who know the most Bible aren't the best neighbors or the most useful people in the world."

"But," said the teacher, "the Bible has been the inspiration in the past for most of the highest living that our civilization has produced. Isn't it worth while to know a book like that?"

"Aw, what difference does it make whether Moses built an ark or not?" answered a boy in disgust.

What is to be said for the position of the boys?

How far is the teacher right in his contention?

Suppose it were possible to get everyone to agree that the principles of Jesus should be followed. Would that solve most of our problems?

Are there important differences between people, all of whom want to follow Jesus, as to what should be done about war,

movies, dancing, alcohol, negroes, capital punishment, socialists, Japanese?

Is the main difficulty that we do not agree that justice and brotherhood are desirable, or that we don't agree on what justice and brotherhood mean between nations and in coal mines?

What do you think the results would be if, with an attitude like this existing, the teacher should insist on giving the boys systematic Bible study?

What is the effect of sitting outwardly docile, listening to material which inwardly you feel to be distasteful? Is hypocrisy the word to apply to an individual who pretends interest in one thing when he really is interested in something else? If so, is attention sometimes a vice?

See Source Quotations Nos. 97, 100, 101, 102, 103, 104, 107, 108, 109, 113, 117, 234, 270, 277, 278.

CASE 32

A class of eight boys, aged twelve, using the graded lessons came to the story from 1 Kings 22. The teacher first asked the boys to find the place and hold it. This served to keep their hands out of mischief. Some boys helped others till all found it. Then the teacher, using direct conversation, changes of face, and gesture, very dramatically told the story of Micaiah. First she described the court room with the two kings seated on their thrones and the attendants thronged through the palace. They were talking over their country's hopes and ambitions.

"Three years it has now been since the last attack upon the Assyrians. They have grown sleek and fat sitting around their tents. A surprise attack now would surely rout them and give us control of our country again. Now is the time. Is your heart as my heart? Will your men and your horses fight alongside my men and my horses?"

After the first planning came the request from one of the kings that the will of the Lord Jehovah be consulted. Then came the long procession of wise men, prophets, wizards, and

magicians. One after another, bowing low before the king to say, "Go up, oh king, against the Assyrians. The Lord will prosper thee. Thou wilt drive their armies away as the wind drives the chaff. Surely none can stand against the might of such a king as thou art."

Still the visiting king was unsatisfied and his host reluctantly agreed to send for this fellow, Micaiah, protesting, "No good will come of it. That fellow never says anything good of me. I don't think he is a true prophet."

Thereupon the messenger went out and came in breathless haste to Micaiah.

"Micaiah, the king is calling for you. He wants to go to war against the Assyrians. Now is the time when you can once more gain his favor. All of the four hundred wizards and prophets and magicians have been before him and have told him that the Lord will prosper him in battle. Just prophesy great success to the king and once more you may live in the palace and not in this rude hut."

The class thrilled as the teacher described Micaiah, throwing back his shoulders and looking the messenger in the eye with cold contempt, "As the Lord Jehovah liveth, whatsoever he saith unto me, that will I speak."

Then came the appearance before the king, Micaiah's first sarcastic answer, the king's rebuke, then Micaiah said——

The teacher stopped. There was a breathless pause.

"What did he say? You may find the answer, and when you have read it, close your Bibles and write it on this sheet. Don't tell anyone else."

In eagerness the boys read the conclusion of the story and then slowly wrote it out in their own words.

What subject matter was probably learned?

What was the effect upon attitude toward church? The Bible? Religion?

How far is this learning the kind of thing that could produce Scribes and Pharisees just as easily as Christ-like character? (See Case 29.)

See Source Quotations Nos. 8, 26, 28, 34, 61, 97, 103, 106, 107, 110, 136, 196, 208, 285, 314.

CASE 33

One minister took a great deal of interest in the educational, recreational program of his church. One night he met a young fellow who had come in to play with the young men's basketball team. He got acquainted, and in the week following went around to see him. The young man confessed that he enjoyed the gymnasium and liked the minister personally, but he said:

"I am not interested in the church. It doesn't represent Christianity. I went to Sunday school, all right, all the time I was a kid. They told me I mustn't smoke, mustn't drink, mustn't dance, mustn't swear, mustn't do certain things on Sunday, and all the rest of it. Why Jesus never gave a damn about any of those things!"

Was the young man right? What evidence from Jesus' life or teachings do you have?

How much time in your Sunday school is spent in doing things which Jesus was not concerned about—for example, Bible study, public prayer, hymn singing, sermons, exhortations to Sabbath observance, condemnation of some amusements or so-called "bad habits"?

What changes in program would be required if the aim of the Sunday school were really to give children practice in living as Jesus lived?

See Source Quotations Nos. 17, 77, 82, 98, 99, 131, 153, 173, 180, 248.

CASE 34

A leader in the modern religious education movement was traveling on the train. A companion said to her, "I don't think much of the modern Sunday school."

"Why not?"

"Well, when I was a child we learned the Bible. I

memorized most of Luke and all of John. Children don't get anything like that today."

The religious leader beamed. "You're just the lady I have been looking for. How much of Luke and John can you give now?"

"Well," said the critic, "I think I could give the fourteenth of John, the fifteenth of John, the third of John, the second of Luke, and some other parts."

"Exactly," said the religious educator. "You can give now the parts for which you have had some use since, the passages which most appealed to you. As a matter of fact, I never learned any of those things by heart as a child, but I can give now the passages which you mentioned. As an adult, I have enjoyed them, found them useful, and made them mine."

Should children be expected to memorize any passages of Scripture? If so, which ones? At what age? Should such passages be definite assignments from the teacher?

What methods of memorizing have been found most effective?

Will people ever memorize things just for their value—when no one makes them do so?

Would it make any difference whether they had formed a habit of doing it voluntarily or of doing it only under compulsion?

See Source Quotations Nos. 17, 18, 34, 88, 90, 91, 96, 97, 112, 191, 195, 297, 298.

CASE 35

A seven-year-old boy greatly enjoyed the worship service in his Sunday school. For five weeks in succession they had used a certain prayer for forgiveness and strength (see No. 13 in Hartshorne's "Manual for Training in Worship"). Each week a story was told about "Anyboy" or "Anygirl" going through some life situations which the boy went through in his home and school and play.

His parents did not particularly urge him to pray, except at times when he felt some desire to pray. One day he had been rather a naughty boy. He had been reprimanded a few times. Before going to bed he said, "I want to pray tonight."

Kneeling down he repeated almost verbatim the prayer for forgiveness and strength which had been used in his Sunday school worship. No effort had been made in Sunday school toward encouraging children to learn the prayer. It had simply been used in the service.

Would he have been as likely to think of that prayer if the worship service had dealt with problems at least two thousand years old?

Would the fact that the worship service dealt with child problems and not with adult problems make any difference?

Compare the value of the kind of learning which he had done with the kind of learning which would have ensued if his teacher had said, "Here is an interesting prayer for boys. Let's take the next twenty minutes and see if we can learn it."

See Source Quotations Nos. 29, 47, 60, 65, 88, 93, 197, 198, 246, 248, 254.

CASE 36

A group of boys of high school age were sitting around talking things over. Said one, "I don't see any use in praying. I always feel as though I were up against a blank wall if I do start to pray."

The understanding leader answered, "So do I. I wonder why so many people keep on praying? I suppose almost everyone feels that way at times."

The boys were pleasantly shocked. But the outgrowth of the discussion was a purpose to study some of the greater prayers. The prayers of Jeremiah, of the Psalmists, of Jesus, of Augustine, of Gladstone, of Lincoln, and of Rauschenbusch were brought into the class. The natural conclusion was that all of these men could not have been deceived, that perhaps there was something in prayer worth trying.

They agreed that they would make the experiment, each of them regularly trying to pray every day for thirty days and report at the end of that time their results.

Can you think of any wiser answer the leader might have made?

Is there any marked difference between the attitude with which these boys approached Jer. 15 or John 17, and the attitude which would have been theirs had these been assigned lessons in a series? Which way is better?

What would be the effect on their attitude toward prayer of going into it as an experiment? What would you do next if they decided there was nothing in it? What would be the effect on them of this action you would propose?

See Source Quotations Nos. 9, 34, 57, 92, 112, 135, 143, 146, 154, 196, 210, 211, 214, 215, 232, 306.

CASE 37

A woman very prominent in literary circles was recently discussing the religious education of her children. A question of the controversy between Modernists and Fundamentalists was raised.

"Well, I take no interest in such things," she said. "I don't know enough about them to know which is right. I can't be an authority on everything. I take the word of Bishop X. It is his business to know, and he ought to be right."

To what other final standards of authority do people sometimes appeal? Roman Catholics? Protestants? Political speakers? Health advocates?

Is this attitude intellectual laziness or is it reasonable and necessary?

Can any question be settled for a person by someone else, or must the expert merely present evidence and not conclusions? Under what conditions should people take the word of the expert?

Is it true that in most matters where it makes any difference experts do not agree?

Outline the kind of training which would make a child:

a. *Dependent on authority, so he is willing to take the word of other people as answers to his questions.*

b. *Independent of authority, so that he will not let others make up his mind for him.*

Are there any questions upon which you are so sure you are right that you are willing to make up a child's mind for him without encouraging him to consider the other side? List them.

See Source Quotations Nos. 160, 169, 170, 172, 173, 174, 175, 182, 195, 219.

CASE 38

A teacher of sixth-grade pupils was telling the story of the feeding of the five thousand. She went on to say:

"Some people think that what happened here was that many of the people brought lunches. It was quite customary at that time when people went out to hear famous teachers. Others probably had no lunch. When Jesus asked what there was available to eat and the small boy brought up his loaves and fishes and the Master gave thanks for his generosity, other people began to share their lunches also, and when all shared there was more than enough for everyone.

"Other people, however, feel that this was a real miracle, that there wasn't any food except the loaves and fishes, and that these grew larger in some way which we cannot understand. Still others think that it is a story which grew up later when people were trying to tell one another how wonderful Jesus was. They naturally thought of him as doing all of the marvelous things they could imagine. We must remember, however, that these stories were written down as soon as twenty-five or thirty years after Jesus died."

The teacher did not press the matter any further, but left

the children to make their own decision on the basis of such evidence as she had been able to give them.

What reasons can you see for leaving the problem open in this manner rather than trying to settle it in one way or another for the children? What dangers do you see?

Were the children given enough evidence to make possible an intelligent decision? How far should they be encouraged to go into a problem of this sort?

What would be the effect of simply drawing some moral about God's power to feed us and never recognizing that all people do not think of the incident as miraculous?

Which, if any, of the suggested interpretations would seem to you to make Jesus most nearly the kind of person whose life the children would try to imitate?

See Source Quotations Nos. 143, 145, 146, 150, 155, 163, 192, 232.

CASE 39

At Thanksgiving time the leader of a group of eleven-year-old boys had told them stories of how people used to keep Thanksgiving in ages long ago. He told of the time when they believed that the way to thank God was to kill one's first-born son, then of the later days when animals were substituted for human beings, and then still later of Amos' coming into the harvest festival and crying out, "Not sacrifice but justice."

The leader had been asking the boys to find the crucial verse of each story in the Old Testament as he told it. Most of them were very slow and turned the pages from cover to cover, looking for Genesis or Exodus or Amos. The leader suggested a drill that they might learn to find the books more readily. The boys agreed. For about ten minutes they worked and played games, requiring the learning of the books of the Bible in their order.

Then the boys grew restless, they lost interest in the work. Finally one of the more intelligent boys said:

"I don't see why we have to learn these books. On the front page it tells what page every book is on. It's quicker to look at the front page and see what page to turn to than it is to learn all these."

There was a hearty chorus of agreement.

Would there be many instances in which the few seconds it would take to look up a book in the contents would interfere with the purpose of the reader?

How are these children being taught to find references in school books? Is it advisable to do the same or different things in handling the Bible?

Can you enumerate any reasons to support the practice of our Sunday schools that have assumed that there was something about learning the books of the Bible which added to Christian character?

See Source Quotations Nos. 97, 196, 222.

CASE 40

A teacher of second-grade children had finished telling them the story of the baby Moses. They were much impressed with the mother's wisdom and care. One child asked, "Is that a true story?"

The teacher answered, "Well, what do you think?"

After a pause, Deborah answered, "Well, I think mothers would take care of their babies like that, so I think it's true."

What attitude toward the Bible do you think would be developed by handling questions in this manner? Is this desirable? If not, what would you have answered the child?

Consider the same child at the age of sixteen approaching the question of the creation of the world. What answer made in the earlier experience would most easily help now to secure the harmony of science and religion, preserving the values of each?

Is there a sense in which the "truth" of a story is quite

independent of whether it historically happened or not? For instance, is the story of the Prodigal Son or the story of the Good Samaritan true? Are there some stories that are untrue for the child even though they actually did happen once?

Should the teacher have expressed her own opinion? Why, or why not?

See Source Quotations Nos. 14, 22, 29, 31, 61, 73, 83, 97, 123, 124, 143, 150, 270, 284.

CHAPTER VI

HOW SHOULD THEOLOGICAL IDEAS BE DEALT WITH IN SUNDAY SCHOOL?

CASE 41

A group of beginners were talking about God. The teacher used the expression, "Our Heavenly Father." One shy little girl spoke up, "When my father comes home he pulls my mamma's hair and swears awful."

Would "father" be a good term to use for that child in interpreting God? What would you suggest as a possible way for the teacher to handle that situation?

Are there similar dangers with "love," "spirit," "brother"? Any other terms? What determines, for a child, the meaning of a word?

Do your conclusions apply to such words as "obedience," "purity," "courage," "honesty"?

See Source Quotations Nos. 36, 107, 115, 116, 122.

CASE 42

A teacher was telling some kindergarten children the story of the baby Moses. After she had finished, one child who had been listening with interest to the story of God's care for the baby asked, "But why did God let all the other babies be killed?"

What answers would you suggest which might have been given to this child? Would any of them involve any teaching which the child might have to unlearn when he bumped up against the experiences of adult life?

Should a teacher admit to young children that they have

asked questions which he has never thought of before and which he doesn't know how to answer?

Can you suggest other stories which make difficulties for a fair-minded child?

What policy would you suggest for such problems?

See Source Quotations Nos. 74, 77, 104, 107, 115, 116, 122, 123, 124, 143, 154, 220.

CASE 43

A teacher found that her group of primary children were afraid of storms. It was rather a backward and superstitious community and lightning was frequently interpreted to mean Divine destruction. The teacher told the story of Jesus' stilling the tempest, emphasizing his power over wind and wave. The children showed evidences of being less afraid. They believed Jesus would protect them in a storm.

What will be the probable consequences of this learning?

Suppose lightning does strike a home in the community, or a flood does damage to it. What will happen to the children's faith? Is this desirable?

What else might the teacher have done to meet that situation?

Consider the attitude that might be developed toward communities which were damaged by flood or earthquake, Japan, for example.

See Source Quotations Nos. 32, 104, 107, 115, 116, 122, 124, 142, 146, 150, 256.

CHAPTER VII

HOW MUCH CONTROL SHOULD PUPILS EXERCISE?

CASE 44

A class of fifth graders were preparing some log cabins to be given to children in a hospital at Thanksgiving time. The plans made for one week included bringing sticks, knives, string, toothpicks, brown paper, corks, glue, etc., to make toy cabins and furniture. They had only a few minutes in which to make the plans. In the week that followed the planning the boys forgot about their work and came to the next session unprepared.

The leader rapidly considered the courses of action possible. He might give up the work altogether and go on to something else. He might provide them with the toothpicks and materials which he had brought. He might scold them and then proceed to make the best of it. He might appoint a committee to go right away and get the necessary sticks while the boys with knives shared theirs.

He decided to put the matter up to the pupils for decision. They gave as possible suggestions practically all of the things which had been running through his mind. He emphasized for them the seriousness of not having anything to give to the hospital children at the time set. After a little discussion the class agreed to send out a committee for sticks, to use the toothpicks and knives which had been brought, and to go ahead and get as much done as possible under the circumstances.

What would be the difference in the attitude of the boys between carrying out a suggestion presented by the leader as the thing which the class must do, and carrying out their own solution to a problem which they feel?

Would the method chosen sufficiently emphasize the seriousness of their having failed to do the thing which they had planned? Would any other have been more effective?

Would you ever try to save children from the consequences of their own carelessness and mistakes? Under what conditions? Give an illustration. What is likely to be the character result?

See Source Quotations Nos. 12, 57, 73, 96, 140, 144, 146, 162, 164, 187, 199, 202.

CASE 45

A club of boys, sixteen years of age, in New York City went to a moving picture show. Three of the boys pushed through the crowd coming out at an exit, and so escaped paying the subway fare. At the next meeting the leader took up the question of being honest with the subway. The boys frankly gave their opinion that dropping slugs in subways was all right if you could get away with it. The leader asked, "What are the consequences of our doing it?"

The boys pointed out that 15 or 20 cents' difference wouldn't hurt anyone and meant a good deal to them. The leader earnestly protested that it did hurt others and hurt them too. They couldn't see it.

Should the leader have laid down the law to them as to what was right *and what was* wrong? *Is there any probability that if he had done so it would have made any difference in their conduct as long as they felt it was all right to cheat the subway?*

If they had changed their conduct because of his insistence, would they have learned honesty, or rather submission to a leader because of liking or of fear?

Would it make any difference how much confidence they had in their leader? How would it affect their future independence of moral judgment?

See Source Quotations Nos. 2, 4, 9, 13, 73, 83, 96, 142, 144, 146, 150, 164, 168, 182, 187, 204.

CASE 46

A group of boys about thirteen years of age went on a week night to a moving picture show. At the next meeting the treasurer turned back to the club 48 cents, since he had gotten the four smallest boys in for children's rates by declaring that they were under twelve. The leader put aside his lesson for the day and helped the boys think through the problem which was presented. Is it all right to put one over on the movies? Evidently, as the boys pointed out, it didn't cost the movie manager anything. The place wasn't full anyway. Why shouldn't their club use the money or give it to some people who needed it? After a long discussion the club yielded to the leader's insistence and voted to send the money back to the moving picture theater. A committee was appointed. The three boys waited until no one was near the cashier, then walked up and offered their 48 cents and explanation. The movie man laughed, "Keep your money, I don't want it."

What attitudes do you think will result in these boys as a result of this experience? What attitudes toward their leader?

If you were in the leader's place, how would you handle the situation now?

If another such situation should arise, would you pass it by? Work it out like this? Follow some other plan? Give your reasons in terms of the consequences you would expect to follow what you did.

See Source Quotations Nos. 22, 26, 40, 46, 73, 96, 119, 139, 144, 145, 162, 163, 164, 168, 187, 273, 305.

CASE 47

A boy was elected president in a class of eleven-year-olds. He immediately assumed a bossy attitude and tried to assist

the teacher with the discipline. Outdoors, after the class was over, three of the boys jumped on him and readily vanquished him. They explained, "This is just to show you that you really aren't the president."

What misunderstandings of the nature of official position are evidenced by this incident: (a) *on the part of the one elected,* (b) *on the part of those electing him? Can you give instances of similar misunderstanding by adults?*

Is the desirable democratic attitude toward election and office holding sufficiently important so that you would devote one or more club sessions to it?

Which of the following, or other, methods would you think the best approach if you decided to do it?

1. Bible stories of Saul, Samuel, David, Solomon, Rehoboam, or others chosen to be leaders.

2. Stories of officials in modern life: Lincoln, Roosevelt, Wilson, local community leaders.

3. Imaginary stories of kings whom their people have loved or hated.

4. Imaginary stories of boys who have held positions successfully or unsuccessfully.

5. Discussion of what officers are for and how they should work.

6. A talk by the teacher on the duties of officers.

7. Entering upon some activity which will require the officers little by little to carry out the duties of their office, with occasional suggestions by the teacher of ways in which each specific responsibility as it arose might best be handled.

Present reasons in terms of the laws of learning, and of transfer of training.

See Source Quotations Nos. 28, 39, 40, 47, 61, 62, 63, 67, 74, 89, 92, 96, 187, 190, 245.

CASE 48

A teacher of sixth-grade children on the first of January

asked the class to record all the things they had done in class since September. After they had finished she asked them to go over the list and after each item mark what they thought of it as a Sunday school exercise. Some were marked "dry," others "not good," others "pretty good," others "interesting," others "excellent" or "best." Inspection of the papers revealed that they had forgotten a great many things and that there was some disagreement as to the worth of things that had been gone over, although the best and worst stood out pretty clearly.

Is there religious value in training children to make such discriminations? What do you think of "religion" defined as "the basis on which an individual separates 'better' from 'good,' and 'best' from 'better'"? On what basis do Christians make such distinctions? Is that their religion?

If you had been the teacher, what would you have done with the results? Is it a good check on the value of a curriculum and the effectiveness of the teaching?

See Source Quotations Nos. 31, 34, 47, 57, 93, 96, 125, 128, 155, 187, 270.

CASE 49

A teacher of sixth-grade pupils who recognized the social values inherent in dramatization was pleased when her children wanted to give a play. She felt it would be best to let them write their own play, thus helping them to feel the parts more strongly and to develop their imagination in connection with situations of Christian living. After the work was under way, however, she saw that the play would be brief, choppy, and not in any sense "finished."

She talked the matter over with her supervisor.

"Would it not be better," she asked, "to have the children enter into a story beautifully written which would give real pleasure to others, rather than to be in a production of their own making, however valuable the training in making it might

be, which could not express life very completely or artistically and which would be more or less a joke to people who saw it?"

A second problem arose in connection with the choice of characters. Ought she to choose those who could best do the parts, or those who most needed the kind of development that the acting might bring, or should she perhaps let the children choose? In the last case she feared that only the popular persons would be selected, neither the able nor the needy ones.

Suppose the pupils wrote their own play. List all the consequences which occur to you. Suppose the teacher and others wrote it. What consequences would you expect? Which would you choose in such a situation? Is any combination feasible?

Likewise list some of the consequences of each way of choosing characters.

Distinguish between the purpose and the method of "finished play-production," and the purpose and the method of "educational dramatization." Do both have a place in religious education? Why?

Would it be possible to have the children select characters on the basis of those who would do the best work rather than on mere popularity? Would it be possible to have the selection on the basis of the children who would be helped most? Considering now the children who do the choosing rather than the children chosen, which method would you recommend? Why?

See Source Quotations Nos. 38, 83, 136, 137, 143, 156, 157, 161, 184, 213.

CASE 50

A twelve-year-old girl protested to her mother, "Why can't I go to the movies? You and auntie and Reverend C. say I shouldn't, but that is only three. Everybody else goes."

Was the desire of the child mainly to see the movies or to

be like others, or both? Was the desire natural? Was it likely to contribute to good character?

What sort of influence would control her most readily—the ideas of her parents, minister, or playmates? Why?

Would it have been possible for her to make her decision not on the basis of the number of people involved, but on the arguments offered? Would it have been any better if she had said, instead of enumerating authorities, "There is this reason and this reason and this reason why I shouldn't go, and all these others why I should"?

Which would mean more when at the age of sixteen she might have to decide for herself without adult control?

If you think it desirable that she, as an adult, should be independent in her judgment, show how it could be produced in training. If you think it desirable that she should let others decide right and wrong for her, show how that might be produced.

See Source Quotations Nos. 3, 4, 10, 21, 29, 31, 83, 125, 129, 142, 145, 148, 150, 163, 182, 187, 199, 201, 221, 231, 173, 245.

CASE 51

A group of girls, aged sixteen and seventeen, were without a leader. Several people were being considered. Finally three young women were invited to meet with the class and talk things over which they might do. The first was efficient, cheerful, and a good talker. The second was young, athletic, with bobbed hair, and had interesting notions about the present economic order. The third was quiet, retiring, but with several years' experience as a teacher. Each was well educated. The girls were asked to receive all three cordially as guests, to talk over things that would be worth doing in the way of study for the year, and to meet the principal at the close of the session. After the lesson the secretary said:

"Well, girls, do you want to vote on your choice for teacher or talk it over?"

"I think we'd better talk it over," said one.

"It would be better to see the others' reasons and ideas first, wouldn't it?" asked another.

They discussed and finally, to the surprise of the secretary, came to agreement on the third young woman.

"She is quiet," said one.

"She seems to have such a good background," said another.

But the most important reason was stated something like this:

"She seems to understand what we want to do and not to be always trying to lead us over into what she wants us to do."

Would you have been surprised had you been the secretary?

Would you be willing to trust the judgment of a club as to their leader when it differed from your own? (It is worth noting that this group had had practice in making their own decisions for a long time; also that their choice of teacher turned out to be by far the best of the three.)

Is it relatively important or unimportant for people to be able to make decisions for themselves in such matters as these girls considered? If you think it is important, how can they develop skill? Why did these girls want to talk it over before voting?

What attitude throughout the year will the teacher selected have reason to expect from these girls?

How can this process of choosing be carried on where there are barely enough teachers to go around? Is it probable that some teachers are better fitted for older classes, some for junior, some for younger classes? Would it be wise to distribute such teachers as are available on the basis of selections made by the classes, rather than by the superintendent? Why, or why not?

See Source Quotations Nos. 9, 65, 128, 139, 145, 148, 150, 151, 152, 164, 187, 204, 223.

CASE 52

A group of high school boys were not taking their Sunday school discussion in earnest. One sat on the radiator and kicked his heels, although twice invited pleasantly to come over and join the rest of the group. At last the teacher, a man of ability with an attractive personality, said:

"Leslie, why won't you come over and sit down with the rest of the boys?"

"It's nice and warm here," he answered.

The teacher was evidently a little angry. He told the boys frankly what he thought of the way in which they had wasted his time and theirs on the Sundays preceding. Finally he said:

"I'll give you another chance and if you haven't enough decency to behave like young men I don't see why I should waste my time with you!"

The boys talked the thing over informally after the class and decided that if that was the way he felt they would make him resign by continuing to misbehave. One boy confided this intention to the principal. The principal called in several of the leaders and asked them to tell him quite frankly the class situation. They were in general agreement that their teacher was a fine man, that he had been working earnestly, but that he did not feel the boys' problems and was not the man for their class. The principal took the matter up with the boys next week, pointed out, in addition to their own arguments, what it might mean to the man and to the school if they made a change under the present circumstances. After discussion the boys voted to send their teacher a letter of thanks for the effort he had put into the class and to try to get another teacher.

"We would like to have Mr. B.," they said.

The principal said:

"That can be done if you want it, but Mr. B. is now serving several other groups. No one else could quite do his present work. Do you think it would be best to ask him to give that up to come to you? Perhaps it could be arranged so that he could do both."

The boys argued, however, that Mr. B. ought not to be disturbed from his present position, much as they would like to have him. They then suggested Mr. R. and Mr. X., and appointed a committee to go and interview one of these men and ask him if he would come and take their class.

Taken as a whole, did the boys gain or lose in character traits as a result of this incident? Would they learn that you sometimes get what you want by making a fuss, or that the school was really a cooperative institution trying to serve the largest number in the best way?

Since the boys had not been consulted as to who their teacher should be, was there any other avenue of protest open to them than the one they used? Is the school following the golden rule if it does not heed such protests?

Did you ever see any other cases in which the other attitude was taken, namely, that which suggests that the school is primarily organized to give certain people a chance to teach? What were the results?

What will probably be the attitude of the boys toward the new man whom their committee invites to teach them?

See Source Quotations Nos. 9, 65, 139, 145, 148, 151, 152, 223.

CASE 53

Jimmy was eight years old and in the second grade, but he had not learned to read. He was a boy of high intelligence. The school encouraged him to carry out the purposes which he had made, and so far these had not included very much attention to reading. On a trip with his mother he kept asking what the various signboards said.

"Mamma, if I'd learn to read I could read what those say, couldn't I? I guess I spent too long hammering and building with blocks."

He had been having some difficulty with subtraction. The conversation later turned to his father's illness.

"You don't need to worry, mother, if papa couldn't earn money for us I would. I'd sell newspapers. Oh, no, I couldn't either 'cause you have to take away in order to make change."

In the light of instances like these, which could be multiplied many times, would you defend the policy of the school which does not teach reading as a formal requirement?

Can you list any knowledge or skills which children need in order to live at their best which they would not become interested in getting if they were encouraged to choose activities based on their most enlightened purposes?

Is there such a thing as knowledge which is important for a child's life for which no circumstances in his life will ever make him realize the need?

Is it likely, however, that he will always have time to investigate and get the knowledge he wants at the moment that he feels some need for it?

How largely must his needs be anticipated? Can he always be led to see for himself in advance that he will need certain knowledge, skills, or traits of character, but will not have time to get them at the moment when their need is most vital?

See Source Quotations Nos. 18, 30, 92, 134, 135, 136, 162, 186, 193, 195, 196, 197, 198, 202, 222, 285, 306.

CHAPTER VIII

WHAT ARE SOME CLASS ENTERPRISES WHICH WILL PRODUCE CHARACTER RESULTS?

CASE 54

A first-grade class of boys and girls, during the Washington Disarmament Conference of 1921, heard their leader give, during the worship service, a talk about the conference and its meaning. In class they talked it over informally and felt moved to do something. The teacher suggested that they write their note to the Conference. On drawing paper with crayon, the class president, writing for the class, printed, "PLEASE STOP FIGHTING." The principal of the school wrote a letter of explanation and sent the petition to Secretary Hughes. Their letter was acknowledged with thanks by the State Department.

As a consequence of this, what conclusions have been made in the thought of these children? Toward what habits have these conclusions contributed?

Suggest some modern issues which first-grade children cannot understand at all. Is it true that almost every problem of our day can be expressed eventually in terms of more or less of food and happiness to some groups of little children?

See Source Quotations Nos. 14, 57, 64, 74, 76, 77, 78, 121, 123, 129, 153, 167, 212, 217, 237, 279.

CASE 55

A club of girls aged ten heard a story of some children in India. They were much moved by it and asked, "What can we do for them?"

A pupil said, "We might send Bibles."

Another questioned, "Oh, they cost too much, don't they?"

A third remembered that the deaconess at the church had some which she sold for 10 cents. The teacher then asked, "If we buy them, how can we send them?"

They suggested parcel post. Then the teacher told them of the American Bible Society which could send Bibles in a language the children of India could read. They decided finally to work through the organization because more and better Bibles could be sent for the same money.

The teacher then asked, "Is there anything else we can do?"

At her suggestion they wrote some letters to send with the Bibles, telling the children in India what we believe about God and Jesus. The teacher did not send these letters, but used them to help meet some of the children's strange and confused notions about God and religion.

What did these children learn?

Do you think they have developed any tendency to express their feeling by doing something?

Was there any particular value in working through the American Bible Society?

What do you think about the letters? Was the teacher justified in keeping them?

See Source Quotations Nos. 14, 23, 28, 40, 85, 138, 153, 156, 212, 238, 239, 254, 279.

CASE 56

In one community a new church was being built. This activity formed the project for several classes in the Sunday school. One group of boys went around with kodaks and took pictures of all of the interesting features in the beautiful building. The history of some of these details reached far back into the history of the Christian Church. A group of girls started with the plans made for the church and listed the people who had worked or were working to provide them with the church. Other lines of study extended into a survey of the district and church-wide officers and then the reasons for the development

of the church organization. Some of the classes devoted almost the entire year to this study and the points of interest which grew out of it.

List some problems in the field of Christian art, history of Christianity, biography of Christian leaders, the nature of worship, the organization of the church, the meaning of ceremonies, the duties of church members, etc., which might come up in such a study. How long do you think might well be spent on such problems, growing out of this new-church situation?

What are some Bible passages that might be of help in interpreting the experiences which these children are having?

Would it have been valuable to have studied the building of a new high school? Of a new factory? Of a playground? What aspects of these, if any, would you think permissible in a Sunday school class?

Would you raise the question as to whether Jesus would not have cared more about having the money given to the poor, instead of lavished on a church?

See Source Quotations Nos. 68, 106, 108, 157, 192, 214, 239, 240.

CASE 57

In a certain church was a gang of fifteen-year-old boys. They had an infamous reputation for destroying church property and generally causing trouble. They piled the garbage cans on the steps to annoy the sexton. They climbed up under the roof and knocked plaster down into classrooms. They crawled in through the furnace flues and turned the furniture topsy-turvy. They had a full measure of fun doing it. For six years various faithful teachers, men and women, had labored to produce "ideals."

Then came a teacher who took his boys down into the basement of the church and found a room which might be used for a carpenter shop. The boys jumped at the proposal,

brought a few hammers and a saw, hauled out some old planks, and constructed a bench. Some bird houses and treasure boxes and wireless equipment were first to be made. Then a combination game table and sand table was made by the group as a whole and presented to the beginner's department of the Sunday school. Being out of a job, they asked the sexton for something to do. He brought in some broken chairs and benches which the boys gladly repaired. Within a few months over sixty articles of furniture had been repaired, but this main content of the lesson hour was insignificant. The vital education was evidenced in the change of attitude that had taken place. No more loyal bunch of boys could be found in the church. Their destructiveness had ceased. They could be counted on to help out in any situation of need.

How do you account for the changes in attitude? Can you do this in terms of laws which will always hold for every class?

Suppose a like effect on character had been produced by a certain course of Bible lessons. Is there any question as to what the attitude of the public would be toward that series?

Would the results achieved justify a course of study like that on Sunday? Would they justify this carpenter-shop work?

How much of the religious education time of boys of this age would you feel could well be spent on such construction enterprises? What do you think the boys would feel? Have you any evidence?

See Source Quotations Nos. 1, 6, 14, 22, 45, 51, 65, 73, 78, 83, 85, 98, 119, 122, 151, 153, 200, 225, 238, 266, 267.

CASE 58

A supervisor in a week-day school of religion went around to visit one of the groups and found them out in the street playing baseball, "pom-pom-pull-away," and "run-my-good-sheep-run." At the close of the period she said to the

teacher, "Wasn't that rather an unusual procedure for a lesson in religion?"

"Well," said the teacher, "I feel it was the particular character growth that these pupils needed. When I first met them a few weeks ago they were unable to work together. They were noisy and quarrelsome. Each one wanted to be the leader, and to be a leader meant to boss others. What some wanted to do others didn't want to do. It seemed to me that the first thing to do was to try to develop in them some willingness to work together, to give up one's own desires for the sake of others, to be fair, and to do things as groups. These games demand those very things and because the pupils enjoy doing them, it seems to me they are forming the kind of habits they needed."

Then turning to the supervisor she said, "Do you honestly think that if I had told them the story of the rebuilding of the wall of Jerusalem and pointed out that, as each one worked over against his own house, so we must all work together, each doing his share, that it would have been as effective as the habits they are forming in these games? I am sure it wouldn't, because I have tried that old method. Playing games with these pupils, I can see a change in just three weeks. They can even play peaceably without a referee now."

What would you have said to the teacher? Why?

If you would not be in favor of turning a Sunday school class out to play games, what would you have them do for the hour they are together which would be as effective in forming character?

Upon what evidence does your opinion rest? Can you separate fact from prejudice and opinion?

See Source Quotations Nos. 16, 28, 205, 206, 212, 215, 244, 306.

CASE 59

In a kindergarten class of boys and girls the teacher tells

a story of the home and play life of some Italian children in the city. The class shows interest by asking questions. One has some pictures to bring in.

"How would you like to have some Italian boys and girls come to visit you?" the teacher asks.

Enthusiasm greets the proposal. The Italian children come. Each class does something to entertain the other. Then the Italian teacher tells of the room in which her children meet. (The first class would like to visit the Italians, but parents object, because it may expose their children to disease germs, etc.)

After the Italian children have gone, the kindergarten class decide to do something to help make the room more attractive. Each draws a picture without telling anyone else what it is, the picture representing his suggestion of something that would be nice to place in the Italian room. They finally decide on curtains. "Yellow ones that look like sunshine would be best," They bring the money, send a committee to buy the material, and in class cut and sew until the curtains are ready.

Later a note comes from the Italian children thanking their friends for the curtains and telling of a box of paper flowers which they in return are sending to the children in the first kindergarten.

What consequences in attitude would you expect in each group of children?

Was there any advantage in having each do something for the other? What?

Would you approve of cutting, sewing, pasting, in class for an enterprise like this? Do the character results justify it?

What do you think will be the consequences of refusing the children permission to visit the Italian children?

See Source Quotations Nos. 36, 41, 44, 57, 74, 78, 80, 81, 83, 96, 122, 124, 129, 181, 199, 203, 212, 238, 239, 240, 241, 243, 279.

CASE 60

A group of girls in the seventh grade immediately following the Japanese earthquake talked it over in their Sunday school class and decided they wanted to help. They decided warm clothing would be needed, since winter was approaching, so they took their class hour to knit sweaters, using wool which they bought with their own money. While they knitted, one of them read aloud stories about Japanese life and customs. As a result of their study and stories they prepared a missionary play showing the life of a Japanese girl and invited the school to attend its presentation.

What habits do you think they formed? Which of these do you think desirable? Which undesirable? Why?

Was this better than simply talking about Japan? Was it worth while to take Sunday for this sort of activity?

What opportunities for unselfishness, for cooperation, for serving others, arise in the giving of a play? Are these habits enough worth having to make the play worth while regardless of its content?

Is it any better to have them give a play which they themselves have written than it would be to give a better play written by someone else? Why do you think so?

See Source Quotations Nos. 23, 28, 38, 78, 80, 81, 83, 96, 99, 129, 153, 161, 211, 212, 213, 238, 239, 240, 279.

CASE 61

A class of eighth-grade boys took as their problem, "Is our city Christian?" They investigated the life of different groups within the city, often sending committees to get first-hand information. They went to tenement houses, council meetings, play grounds, hospitals, prisons, juvenile courts, places of amusement, fashionable restaurants, and many other institutions. They clipped local newspapers to get some idea of what was going on in the city that Christians should be concerned about, either to approve or to prevent. Their leader

invited two bums, long out of work, to come and talk to the class and answer questions about the experiences they had been through.

What desirable consequences do you see?
What dangers would you want to avoid?
How far are those dangers matters which the boys will have to decide for themselves anyway, and from which it would be foolish to shield them now?
Are there any facts with regard to the social sins of our present life which you would not want boys of fourteen to know? Can you justify your answer?

See Source Quotations Nos. 29, 74, 76, 79, 80, 87, 96, 98, 111, 120, 141, 154, 155, 192, 212, 217, 218, 229, 237, 256.

CASE 62

A leader of a boys' club had dismissed his class and gone to attend to some business at the other end of the church. He returned and found that the boys were flipping pennies. They stopped a little abashed at his sudden return, and he was puzzled. He wondered whether it would be best to remonstrate with them, to express contempt and pass on, to get in and play with them, or to start asking them questions about it. On the spur of the moment he decided to have a pleasant informal conversation about it.

"Is that a lot of fun?" he asked.

"Sure," said some of the more forward fellows. Others still hung back sheepishly.

"How do you feel when you lose?" he said.

"Oh, it's all part of the game."

"Whose money do you have if you win?"

"Well, if you win it, it's yours."

What would you have done with such a situation?
What consequences would you have expected to follow?

If you had forbidden them to gamble in the church, would that have improved their characters?

Suppose you were able to persuade the boys that such gambling was unsatisfactory, that when you lost it was not just part of the game, and when you won the money wasn't really yours, what would you have told them about investment in stocks? What about putting money into land which may or may not rise in value? Whose is the increase if it does? Is business necessarily run on a gambling basis?

Consider some great fortunes of America. Whose money constitutes these fortunes? Was it earned? How? What are the main differences between the stock exchange and a gambling den?

Are standards shifting in this matter?

Will it be possible to give this topic fair consideration without producing radicals?

Is there as good justification for spending money on the sort of excitement obtained in matching pennies or shooting craps as for getting the excitement and enjoyment in the movies?

See Source Quotations Nos. 171, 173, 177, 178, 185, 192, 296.

CASE 63

A class of high school boys was considering the following curricula. Some wanted to visit the juvenile court, county jail, the charity societies, the missions working among the poor, and thus to get some first-hand knowledge of the conditions, distressing from the Christian point of view, which existed in their city. A second group within the class was interested in talking about the movies. The leader suggested that perhaps they saw more of the real life there than they got from books or daily experience. The boys pointed out that lots of times they saw self-sacrifice, heroism, the results of dishonesty or impurity in the movies. Two boys in the class thought it would be more interesting to study the differ-

ent religions of the world, seeing what Mohammedans, Buddhists, Confucianists, etc., believed, and how they compared with Christians.

What advantages do you see in the use of each of these for the main class discussion? What disadvantages do you see in each?

Have you had to call on your fundamental ideas of Christianity in order to decide which of these is best? If so, would it be an educative experience for the boys in this class to work out for themselves the reasons for and against each of these courses?

What would you say to the suggestion that the leader ought not to express his opinion at all while the class was discussing which course to take, because then the boys might cease to think on the basis of which course was really best and might base their answers on the leader's suggestions taken as authority?

Would it be possible for the leader to point out to the boys facts which they might overlook, but not conclusions with regard to which course would be better?

See Source Quotations Nos. 9, 31, 41, 92, 96, 121, 143, 145, 148, 156, 163, 164, 213, 229, 230, 232, 233, 235.

CASE 64

A group of young men were discussing among themselves the Ku Klux Klan, the activities of which were filling the daily papers. The leader noticed that prejudices were more apparent than facts. "Why don't you fellows find out the truth about the Klan?" he asked.

"How can we?" asked one.

"We could bring in some Klansmen," suggested another.

Arrangements were made for Klan leaders to come and speak to them. From eight o'clock until after twelve the young men listened to the presentation of the aims of the Klan, the defence of its methods of work, and asked whatever

questions occurred to them. The following Sunday they thrashed the thing over, and tried to eliminate fact from oratory. Incidentally, they discovered their own vast ignorance of the issues involved. For more than two months the boys carried on their study. They came to Sunday school with the Encyclopedia Britannica under one arm and textbooks in anthropology under the other. Probably it was the first experience of studying for a Sunday school lesson that many of them could remember. They invited a leading Catholic to come and present the doctrines of his church. They listened to a Jewish leader. They raised $5 among themselves to pay a leading anthropologist to give them the facts with regard to national differences. Then, organizing their material, they went out to speak to other groups of young people on the question "Can Jesus' Principles of Brotherhood and Equality Be Worked Out Today?" (Reported by permission of Max Daskam.)

What did these boys learn? Why did they go after the information with so much earnestness?

Why was the pastor of this church afraid to let the experiment be tried out when he heard the Klansmen were coming? Was he justified from your point of view in raising the objection?

Would the project have been more or less desirable if the deputation team work had not been done at its close? What makes you think so? How much use do your pupils make of the things they get in your class sessions?

What would have been the effect if the leader had insisted that, after turning to the Bible and finding out the principles of Jesus, the question was settled and no investigation of modern science was necessary?

Would you let people who are not Christians address your class? What consequences would you expect?

List some other matters of current interest which have some Christian principle involved which might lead on to several weeks of study.

See Source Quotations Nos. 58, 103, 106, 113, 142, 143, 146, 150, 169, 178, 179, 192, 193, 195, 209, 210, 215, 228, 238.

CASE 65

A young people's department in a church school elected a representative from each class to form a school council, and also elected a young person as president of their department. Among the plans which were suggested for this council were those given in the list below:

1. Getting rid of the old superintendent.
2. Fixing up some new classrooms.
3. Getting some attractive home-like furniture for one of the classrooms.
4. Getting some song books with live tunes in them.
5. Planning the departmental worship service.
6. Conducting the departmental worship service.
7. Planning a party.
8. Getting up a dance.
9. Putting in moving picture equipment, picking the films, advertising the shows, selling tickets, ushering, and putting on special numbers for the Friday evening community night.
10. Forming a magazine club, each buying one magazine and then passing it on.
11. Investigating the poverty situation in the city.
12. Giving a play.
13. Starting a school library.
14. Getting a picture for the auditorium.
15. Giving a pageant.
16. Starting and running some week-day clubs for younger boys and girls.
17. Getting out some peppy advertising.
18. Getting up some debates.
19. Working for a new community house and school equipment.
20. Buying parts and constructing a radio receiving set for the church parlor.

Which of these plans do you think were suggested by the young people and which by adult advisers? Why?

Are there any of these plans which you think would develop bad habits? Are there any which would not develop some desirable character traits?

Which of these plans after they were started, would be most likely to lead on and on into other activities?

Choose the five which you think most valuable for the character training of these young people. Give some of the activities into which these might lead.

Would you be willing that the young people of your school should have the final decision as to whether or not they did any of these things, assuming, of course, that they shall be ready to consider evidence presented by adults as well as by their own group?

See Source Quotations Nos. 19, 28, 41, 45, 64, 76, 153, 156, 161, 177, 186, 197, 201, 205, 207, 208, 212, 213, 216, 221, 229, 230, 232, 233, 234, 235, 237, 239, 241, 242, 243, 267, 280, 306, 310.

CASE 66

Some children eight years old were talking about a classmate absent because sick. The teacher asked, "Why do people get sick?"

One little girl piously replied, "God makes them sick because they do wrong."

The teacher laid aside other plans for the lesson that day and followed the matter further. "What sorts of wrong things do people do in order to get sick?"

"They eat too much," said one boy.

"They tell lies," said a girl.

"Aw, that doesn't make you sick," said one boy who evidently knew.

In the discussion one child pointed out that God sent a plague on people once because they were bad. The teacher

asked, "Did Jesus try to make bad men sick or well?" And then, "He said God was like that."

Would you lay a lesson aside to take up a question like that?

Where did the first girl get her erroneous notions?

If the teacher had left them with the impression that God sends sickness upon wrongdoers, what would have been the effect of the inevitable life experiences which would have shown them that bad people do not always get sick nor good ones keep well?

Would you have followed further the obvious misunderstanding of the Old Testament tradition of the plague? Would children understand such an explanation as the following:

"A great many people used to think just what Mary thinks. They thought that if they were sick they must have been wicked, or somehow have made their God angry. In many places today when people are sick they offer food and sacrifices to their gods in order to get healed. After a long, long time people found out that God didn't punish most kinds of sin by making people physically sick, etc. Jesus showed that God never did things to get even, but always wanted everyone as well and happy as he was willing to be."

Would you go into the question of how God does punish disobedience, lying, selfishness, grabbing, "being stuck-up"?

Would you follow further the suggestion that some sorts of sins—overeating, not getting enough sleep, not playing outdoors, playing with others who have measles, mumps, or colds —are followed by sickness? Does God cause this? Where do we find these laws of God? How? Should they be included in religious teaching?

How long do you think children would be interested in the questions that might grow out of a simple situation such as this case presented? If possible, consult Collings' "An Experiment with a Project Curriculum."

See Source Quotations Nos. 58, 81, 92, 102, 104, 109,

111, 115, 116, 134, 137, 143, 146, 150, 163, 165, 167, 191, 205, 229, 231, 232, 256, 285, 306.

CASE 67

Before the lesson began a group of fifth graders were talking informally. One said, "I'm going to see Harold Lloyd this afternoon."

Another said, "My mother won't let me go to the movies on Sunday."

"Why isn't it all right to go to the movies on Sunday?" asked another.

The teacher said, "We'll have to talk about that some other time. Let's turn to our lesson now. How many of you have studied your lesson?"

How will the effectiveness of the lesson which is in the lesson book compare with what she might have had if the time had been given to a discussion of Sunday movies? What attitudes would be formed toward Sunday school if the immediate question had been discussed instead of the assigned lesson?

Suppose the teacher had gone on to discuss the movie question. What would be the consequence of leading children to a position which differed from that of their parents?

Would it have been possible to have discussed the movie question quite objectively, for example, asking "Why do some people think it is all right to go to a movie on Sunday?" "Why do others think that it is not?" "Which of all of these seem good reasons, worth considering?"

Would it be advisable for the teacher, after helping the children to find all of the fact-evidence that she can, to leave the decision to them personally without pressure from her in either direction? Why, or why not?

See Source Quotations Nos. 9, 12, 13, 18, 21, 29, 58, 59, 64, 65, 74, 75, 83, 92, 98, 99, 124, 142, 143, 145, 146, 149, 152, 163, 165, 168, 187, 195, 197, 203, 205, 229, 306.

CASE 68

A mixed group of boys and girls, aged fourteen years, were holding a meeting just before Thanksgiving. The teacher challenged them to show a single Christian thing that they had done or might do apart from merely talking about Christianity. The only thing they could suggest was sending Thanksgiving baskets. With this start, however, the teacher began with them a survey of the people to whom they might send baskets and also a study of the other organizations in the neighborhood which had done similar work. After thirty of these organizations were listed, they were divided up among the members of the group for investigation.

Reports the next week showed thousands of baskets given to poor families in the neighborhood. Two pupils who had failed to do their assigned work were reproached by the rest of the class for having held up the investigation. Some interesting side lights on method came out in the report of the boys, who told how one school had sent baskets merely on the recommendation of children, only to find the recipients insulted at the very thought. Upon this there followed a study of the Charity Organization Society and other clearing agencies which could prevent duplication and see that the needs were really met. In addition to securing and delivering fourteen baskets for Thanksgiving dinner, this group had raised in their thought some pretty far-reaching questions.

"Why do we only care for them once or twice a year? What do these people eat the rest of the year? What is the real reason why they can't buy their own dinners?"

Why do you suppose these children could think of nothing else to do than the giving of Thanksgiving baskets? What else would you have suggested had you been the teacher?

What did they learn through their activities? What attitudes developed? Is there any significance in the remark of the boy, "We shouldn't ask for no names. I guess if you were getting a dinner you wouldn't want everybody to know it. It ain't nothing against 'em." How much?

How far would you encourage them to pursue the study suggested by the questions which arose at the end of the project?

See Source Quotations Nos. 40, 74, 76, 77, 78, 80, 81, 82, 87, 96, 101, 111, 126, 129, 138, 153, 156, 192, 195, 203, 232, 233, 240, 241, 242, 243, 265, 270, 306.

CASE 69

In a club of girls sixteen years old, the teacher asked, "What would you be interested in doing Christmas time?"

A girl vaguely thought that she might like Christmas carols. The rest agreed. They decided to bring to the next meeting all the carols they could find. They soon found that these came from many countries and times. Each of them then took a country, went to homes of people of that nation in this congested district with its large foreign population, and found many old Christmas folk songs and carols. They went to the libraries and found others.

The question now was, "What shall we do with them?" A book was suggested. Of course, they couldn't afford to have it printed, but they wanted it to be a beautiful book. "How did people used to make books before they could print?" asked the teacher. The class went to the library and looked at the old illuminated manuscripts, but were especially interested in the early forms of the Bible. Eventually, their carols were put into a book of their own workmanship with a brief note about the customs of the people.

What attitudes desirable or undesirable were learned? How do you account for the fact that so trivial a request as that incidental interest in carols developed into such a project? Is it probable that other slight cues arising regularly in Sunday school classes could be thus developed? Suggest some.

See Source Quotations Nos. 16, 34, 92, 128, 134, 135, 154, 156, 184, 191, 192, 195, 213, 227, 232, 238, 250, 285.

CHAPTER IX

HOW CAN EXPRESSIONAL ACTIVITIES BE MADE OF THE MOST VALUE?

CASE 70

A class of boys had been enjoying pioneer stories and for several weeks these had centered on the adventures of Paul. After a few stories, the teacher suggested that they dramatize the scenes in Paul's visit to Listra. The teacher chose the characters according to their ability, suggested where the lame man should be brought, where Paul and Barnabas should come in, what each should say, etc. There were about twenty boys in the group and a wild chaos resulted. Some boys knocked over chairs. About the only scene which was well done was the mob scene. Several private fights started out of that.

For several weeks the leader dropped the idea of dramatization. Then he divided his group into three sections. He appointed the most intelligent and active boy in each as its leader. He announced that they were to have a contest. Each group could have five minutes to work up a dramatization of any scene from the life of Paul. The boys went busily to work. The stories were chosen, parts were assigned, boys who fooled around were severely censored by the rest of the bunch who were intent on producing a good scene. Fellows were made to take parts which they really didn't care much about, for the sake of the group as a whole. Meanwhile the leader did nothing except wander slowly around from group to group to answer questions which they might ask him. Two groups put on exceptionally fine presentations. The third group grew confused and foolish and finally had to leave the stage, to the disgust of the rest of the boys in the audience. No equipment whatever except a few chairs was used in the presentations.

List the factors which you think account for the relative failure in the first place and success in the second.

List some of the desirable learnings in the second dramatization. Was it desirable for the third group to find their production a failure because they had not put enough work and wisdom into its preparation?

See Source Quotations Nos. 9, 16, 28, 44, 149, 152, 157, 158, 184, 196, 199, 200, 228.

CASE 71

A group of junior children had been told the story of the man sick with the palsy who had been carried by his friends to the roof of the house and let down into the presence of Jesus to be cured. After the story the pupils each modeled in clay an Oriental house with the steps at the side leading to the typical flat roof. This was done in order to give some expression to the impression made by the story.

What habit of Christian behavior would you expect junior children to get from this story? Does the "expression" develop this habit or some others?

Compare the desirability of the expressional method used here with a method which would lead all of the class to work together to make one fine house which could be presented to the department as a model for future classes.

Compare the expressional method which was used here with the kind of expression which would have resulted in learning some interesting stories to tell to a boy friend who was now sick in a hospital.

Consider a case in which a child cares for a pet and comes to love it very much. Which comes first, impression or expression? Can you give any cases in which the order is reversed? Which should come first in Sunday school? Why?

See Source Quotations Nos. 22, 57, 60, 105, 121, 157, 184, 190, 194.

CASE 72

A group of first-grade children on the Sunday after Thanksgiving drew pictures to show what they had done on Thanksgiving. One child reported, "This is my dinner and that is my ice cream. I didn't draw the turkey because I don't like turkey." Another child drew pictures of the dinner which the class took to a family in need and of the house to which they took it. The other pictures stood at all degrees of unselfishness in between.

1. Would these pictures form a valuable lesson for a parents' class?

2. Which is likely to be more influential, the home or the Sunday school, in determining what a child does and thinks about Thanksgiving? About Christmas? About the League of Nations? About money?

3. If you decide that these attitudes come mainly from the home environment, is not the Sunday school a waste of time? Would it not be better to spend all our energy reaching the homes? Would the results be more far reaching?

See Source Quotations Nos. 23, 36, 58, 59, 64, 65, 236.

CASE 73

A group of children in the second grade decided they wanted to give some Christmas presents. Through the Charity Organization Society they made the contact with a family of ten children. For each of these children they selected a gift, marked it with the name of the recipient, and sent them through the Charity Organization Society. Shortly after, a note came to them from the Charity Organization Society, thanking them for their kindness and generosity, telling how the poor little children appreciated the gift sent and could attribute the little joy and cheer that had brightened their poor Christmas to the thoughtfulness and unselfishness of the second-grade children who had sent the gifts.

What advantages and what disadvantages do you see in the kind of service project which these children carried on? What will be learned by the children who received the gifts? What thoughts and attitudes will be inspired by the letter? Are these desirable? How could the project have been made more valuable?

Suppose that you knew that each of the children who sent the gifts received ten or a dozen valuable presents—more good things than they could eat or wear or play with. Suppose, further, you knew that the money with which they bought their charity gifts had been freely given them by their mothers and fathers. Does this in any way affect your interpretation of the consequences of this project? How can you keep children interested in giving without leading them to think more highly of themselves than they ought? How do you as an adult manage it? Would the same plan work with them?

See Source Quotations Nos. 22, 26, 78, 80, 241, 242, 243, 265, 308.

CASE 74

A teacher of kindergarten children, after the collection was taken, asked, "Why did you bring your pennies?"

Some child answered, "To give to the poor." Others, "For Jesus."

She was not satisfied but pressed the matter further. "What poor people should they be given to? What does Jesus want us to do with them?"

One child suggested a nursery to which their money had been given before, in order to buy milk. A child from China told how poor were the beggars in China. The teacher told about a school for little negro children in the South. Then she asked them which they thought best. After several Sundays they decided to send part of their money to the nursery and part of the money to China.

Do children usually know why they bring Sunday school

collections? Does it make any difference in their character growth whether they do it to meet a specific need or on general principles, or merely because they are told to? Are there any good reasons for "regular" giving with no particular purpose? List them. Weigh them.

How many alternatives should little children have to consider in making a choice. How many should young people consider?

"The blind generosity of children is to be transformed gradually into a wise Christian purpose" ("Childhood and Character," Hartshorne). What methods would aid in this transformation in your school? In your class?

In some schools it is found that little children are very responsive to appeals of need, but as they grow older they become more and more indifferent. Why is this? Suggest some devices which might prevent this. Consider the value of personal contact with the results where money has been given.

See Source Quotations Nos. 40, 69, 80, 81, 126, 145, 148, 150, 167, 168, 193, 195, 222, 230, 231, 270.

CHAPTER X

HOW CAN GENUINE WORSHIP BE SECURED?

CASE 75

A large group of teachers were considering the worship service of their departments. "My children don't like the worship service and come in late on purpose," said one.

"I think it's positively immoral," said another. "My pupils bow their heads but are stepping on one another's toes or grabbing for caps or doing something else during the prayer. I think it would be better not to try to have any at all."

The director of religious education then suggested, "Suppose we see the circumstances which have led us, ourselves, really to worship. Perhaps if we see at what times we worship, we can better judge what to give the children that will help them really to worship."

The following experiences were suggested:

1. "I think my greatest worship experience was when I kept the morning watch alone out in the woods along the shore of Lake Geneva during a summer conference."

2. "Mine was when I saw the sun rise on Mount Evans with all of the Rockies stretching out in grandeur around me."

3. "Mine was in a gymnasium dressing room. It was just before the most important game of the season and the coach and all the fellows had a brief word of prayer. It gave me a feeling that nothing else ever has given."

4. "Mine was when I stood on a bank looking over the Sea of Galilee in Palestine and realized that I was looking on a scene Jesus had often looked upon."

5. "Mine was very different. It was when I had been reading. I had been worrying a lot about life and its meaning, and in the philosophy that I read I seemed to see a unity and a harmony which bound everything together. It left me feeling at peace."

6. "Mine was the experience of watching Drinkwater's play, 'Abraham Lincoln.' When I saw the spirit of that great man beaten down but ever rising above his trials I felt, 'There I have seen God. Something like that is in the soul of every man and makes him more than a mechanized animal.' "

7. "Mine was in France during an air raid. We were being shelled and bombed at almost the same time. It was absolutely useless trying to do anything. Our lines of communication were cut off. There was nothing else to do but turn to God."

8. "Mine comes to me whenever I go to New York City and spend an hour or two in the evening walking through the lower East Side round about Thirteenth Street and Avenue A. Grandmothers are sitting out upon the walk. Children in clothes frequently dirty and sometimes ragged swarm the streets. The air is foul with the smell of a crowded tenement section. I say to myself, 'This is what God is up against.' "

9. "My greatest worship experiences have come to me in a great meeting. In the Student Volunteer Convention at Des Moines, when thousands of students gathered from all over the world were stirred to white heat by the impassioned message of Sherwood Eddy, I think I had my most genuine worship experience."

10. "Mine was a Student Volunteer Convention also, but it was in Indianapolis and not Des Moines. It took place in a discussion group, negroes, whites, Japanese, Filipinos. We all met together to try to find out the way to live in the spirit of Jesus. As we discussed the problems of racial relations and came to appreciate the points of view which differed from one another, but realized underneath how earnestly and sincerely each one was trying to do the best which he could see for the good of all, I felt as though the Holy Spirit moved through that room and I came closer to the heart of God than I have at any other time."

11. "I think my first grand opera was my greatest worship experience. I saw Tannhauser and through all the beauty of

the music and color I felt the surge and the struggle of men to help their best selves triumph over their worst."

12. "The best worship experience I ever had with a group of boys was when I took my class for an overnight hike up the river. After our big feed and our camp fire stories, when the fire had begun to burn low, we each rolled up into our blanket for the night. Then looking up at the eternal stars, listening to the rippling of the water on the shore and the music of the wind softly rustling the leaves, and thinking of the loved ones at home, we had a service of prayer. Almost every fellow took part and it was the most real service we ever had."

13. "Mine was at an Epworth League Institute. On Sunday afternoon we had the life-decision service. All during the week we had been thinking about the needs of the world and the way in which we could find our places, and when some of my chums responded to the invitation for those who wished to give themselves as teachers on the foreign field and when I went forward among those who, not knowing just what our life work would be, were determined that it should be lived for others and not for ourselves, that was my greatest worship experience."

14. "Mine came when I was married."

Add to this list those experiences which you have found to be the most real and vital worship experiences in your own life.

How many of these seem to be due principally to the presence of a crowd? How many are due to factors of beauty in music, color, or art?

How many are due to the feeling of insignificance which comes over man in the presence of the awful reality of nature?

How many center largely around an important problem which has to be solved or a vital decision which is being made?

What other classification would you suggest?

How many of these can we hope to duplicate even in miniature in the worship services of our Sunday school?

List the important reasons for and against a regular serv-

ice of worship at a specified time in a specified place. To what conclusions are you led?

Can you do anything that will give more of the spirit of fellowship, of "togetherness"; for example, are there a few pupils scattered in a big barny room? Can you add anything to the beauty of surroundings; for example, move your service to the church auditorium, use an organ, illustrated hymns, great pictures, poetry, beautiful and effective pageants? Can you hold more services in field, in forest, by lakeside, or on mountains? Can you bring children face to face with really great problems of life and death, of race inequality, economic injustice, and international hatred? Can you center your services more largely upon problems which are deep, real, and vital in the actual lives of the children at the time?

See Source Quotations Nos. 45, 58, 64, 114, 115, 129, 246, 247, 248, 251, 252, 253, 254.

CASE 76

Evelyn was the most troublesome little girl in the primary department. She wriggled, twisted, talked when she was supposed to be quiet. Nothing seemed to make very much impression on her.

It was the custom to have some quiet music played at the opening of each service. This was found more effective for the group as a whole than a jangling bell or a command from the superintendent. During the month of December the pianist played "Silent Night" for quiet music. The first time she heard it Evelyn stopped, rested her chin on her hand, and listened enthralled. When the music had finished, she looked up to her teacher and said with a new quality in her voice, "Oh, wasn't that beautiful!"

Did you ever have an experience similar to Evelyn's? Describe it briefly. Would you call such an experience worship?

Under what conditions would it be fair to call it worship?

Appoint a committee to select some music which might have that effect on your department. Try out their recommendation. Then consider which worked best. Why? What further steps might be taken?

See Source Quotations Nos. 249, 250, 251, 291, 292.

CASE 77

As a consequence of some worship services in which the social and economic responsibilities of Christians were definitely emphasized, a class of high school girls were considering what they should do.

"I don't think the school has any right to ask us things like that," said one girl.

Said another, "I want my father to work the men in his factory harder and not to pay them so much, because I want a new fur coat and he said he couldn't get me one unless he was making more money."

Later the class decided that they would be willing to go over and look at conditions on the East Side, provided they could ride in their fathers' limousines.

Do you know to what extent an attitude like this could be found in your Sunday school?

What would be the probable consequence of:

1. *Bringing them facts?*
2. *Scolding them?*
3. *Telling them heart-moving stories?*
4. *Dropping the matter?*

If you had been the teacher, which of these or what different policy would you have pursued? What consequences would you have expected?

Should such questions be given an important place in Sunday school, or are they largely questions for students of business and economics? Secure from the pastor, or from the Federal Council of Churches, 105 East 22 Street, New York City, a copy of "The Social Creed of the Churches." Do your

pupils know it as well as they know the Apostles' Creed? Should they? What light can you get from the activities and teachings of Jesus? About which creed would he have been most concerned? Why? What differences should your conclusions make in your Sunday school practice?

See Source Quotations Nos. 24, 29, 47, 59, 61, 62, 71, 72, 73, 74, 76, 80, 81, 82, 94, 98, 99, 118, 119, 120, 127, 142, 146, 150, 159, 163, 200, 237, 288, 281.

CASE 78

A group of children in the kindergarten decided to go and visit the old people's home. "What are some things we could do to make these older people happy?" asked the teacher.

"We could sing our songs."

"We could show them our books and pictures."

"We could tell stories."

For the next few weeks members of the class prepared to tell stories, to explain pictures, to give memory verses, and the class as a whole prepared to sing songs. On one Sunday morning they all went over to the home and spent an hour, which the old people greatly enjoyed.

What advantages do you see in preparing for a specific purpose rather than simply learning the material?

To what extent is it fair to make such an enterprise a device for getting children to learn things which the teacher thinks it good for them to learn? Where would you draw the line? Why?

To what extent ought the children to select anything which they think would please the old people whom they are going to visit, whether these things be Bible stories or fairy stories? Defend your answer considering the habits of consideration for others which will be formed, as well as other values.

Under what conditions do pupils in your school do their memorizing now? What changes does this suggest? How far are you going to carry them out?

See Source Quotations Nos. 17, 25, 34, 36, 45, 73, 74, 77, 195, 196, 213, 240.

CASE 79

After a series of worship services in which several leaders tried to make a well-to-do, sophisticated, self-satisfied group of high school pupils feel some consciousness of their responsibilities for the poverty, the sickness, and suffering of the great city in which they lived, two of the girls came to one leader.

"You've simply got to stop having worship services like that," said one. "I come out of the service feeling so depressed and sad I don't know what to do. Do you know what I did last week? I went home and talked it over with the cat and then we cried."

The second girl added, "I go home and write pages in my diary after these services."

Were these services effective? Which of the effects would you call desirable? Which undesirable? What do you think of that leader's decision that he would never again lead the worship service toward any action which he could not expect the majority of those who listened to him to get busy about within the next week or two?

What habits are being formed as a result of the worship services in your school? How can this situation be improved? What would the children suggest?

See Source Quotations Nos. 22, 47, 76, 80, 82, 96, 237, 238, 254.

CASE 80

A group of intermediate pupils had delivered some baskets of food at Thanksgiving time. In their next Sunday's worship service the leader read a play which he had written. The action took place in a tenement home with one of the characters a man who had lost his leg in a street car accident, the other characters being his older children. Conversation

revealed how he had tried in vain to find a decent job, how much he hoped for his small children, and how now the older ones were going to have to drop out of school and go to work. As they viewed their Thanksgiving day gloomily, the basket dinner from a Sunday school arrived. The children were thrilled, but the man was not happy. The play concluded with a parade of unemployed, in which the hero could be seen carrying a banner marked: "Damn your Charity! We Want Justice!"

What are likely to be the consequences of a service like this?

Compare them with the consequences in Cases 68 and 73. Which is more desirable? Why?

Would you call such a service truly one of worship? If so, suggest some similarly startling points of view about which the pupils in your school need to worship.

See Source Quotations Nos. 40, 76, 77, 78, 80, 81, 82, 87, 142, 237, 238, 241, 242, 243, 265.

CASE 81

The worship committee of the intermediate department was in session. For over a year they had been conducting their worship services, passing the responsibility around among the different classes, sometimes giving talks, or dramatizations, sometimes bringing in speakers.

"I don't like it when the children themselves lead," said one of the group. "You don't really worship."

"No," said another, "you are always wondering how he is going to do it and whether he will forget his part."

"Or thinking what she is wearing," said a girl.

The emphatic decision of this group of young people was that they would like to have competent adults conduct their services of worship so that they could know it would be well done and could forget about the mechanics of the thing and really worship.

"That is what you do when you go to a church," said another. "Everybody doesn't get up and read the Scriptures or say something."

They agreed further that they thought they themselves ought to plan what went into the service, but that the carrying out should be left to their superintendent. They relented enough to say that perhaps at Christmas or Easter or on Labor Sunday or other special occasions they would be willing to have students take some part in the service.

What would be the attitude of the leaders in your Sunday school if, after talking the matter over, the pupils decided that to try to have assembly services was more bother than worth? Would you follow their judgments? If not, would it be fair to let them think the matter of planning what sort of worship they should have was entirely up to them?

How can you find out what your pupils like best? How much experimentation will be necessary before they can know what they like best? Decide upon some method of studying this problem in your school. Then carry it out, reporting to later sessions of the class.

See Source Quotations Nos. 19, 143, 148, 149, 150, 152, 154, 163, 213.

CASE 82

A certain junior department had its decision day on the Sunday before Easter. Talks in the classes had prepared the pupils for it. The service itself consisted of hymns that expressed a decision to follow Christ, in the words of the pupils themselves. Several pupils led in sentence prayers, and the Scripture story of the rich young ruler was beautifully read. Then the director of religious education told the story, emphasizing experiences of men who had shown their heroism by committing themselves to a great cause. He called on the pupils to take their stand for the cause of Jesus in the Kingdom of God. The children were visibly moved by the appeal, and

afterwards numbers of them signed the blank cards which had been passed out, registering on these cards some decision which they wanted to make at this time. Later the teacher called at the homes to talk over the decision and how it might well be carried out.

If you could talk with the leader who was planning a service like that, what questions would you ask him?

Why ask a child to begin a Christian life when he has already taken many steps toward it? If there is no such step in his life, will he be just as much of a Christian? Why, or why not?

How well justified is the statement of Professor Coe: "The trouble with this is not that there is too much evangelism, but that there is too little." Explain.

Does such a service exaggerate the differences between pupils, making one feel he has suddenly become good, etc.?

Does a father ask his children to observe a decision day in which they decided to love him and to try to serve him better in the days ahead? Does love to parents arise through that kind of training?

What is the best policy with reference to evangelism in the Sunday school? Is your answer fact or opinion? How can it be verified? What changes will this make in present practice?

See Source Quotations Nos. 73, 83, 148, 254, 255, 257, 266, 307.

CHAPTER XI

WHAT SHALL BE DONE WITH PECULIAR AND TROUBLESOME CHILDREN?

CASE 83

An eight-year-old boy didn't want to practice his music lesson. His mother was irritated and rebuked him sharply. He was forbidden to go outdoors until he had practiced his half hour. In anger the child screamed, lay on the floor and kicked his feet, and gave way to a perfect torrent of rage.

Imagine some circumstance which has made you really angry. What would have helped you to control yourself? Would it have helped to have someone scold you? To have someone laugh at you? To have someone reason with you? To have some other duty which wholly took up your mind? To have known that a preacher or a Sunday school teacher would disapprove?

What other things might have helped? Would these be true of children? Is anger a desirable or an undesirable reaction? Does it ever make possible better handling of any situation? Under what conditions, if any?

How largely do you think the treatment for this boy should be physiological (e.g., *more sleep, more wholesome food, less candy, more outdoor exercise, etc.)? Is this the business of a Sunday school?*

Suppose he wins his way by such a practice, what habits would result? Are these desirable?

What teachings or incidents in the program of religious education your school has offered to an average eight-year-old boy would have helped in such a situation? Would they make any real difference? Is this fact or opinion?

What changes in your teachings or activities would help

more to improve the way your pupils act under such circumstances? Which of these can begin at once?

See Source Quotations Nos. 7, 8, 12, 13, 16, 18, 22, 30, 33, 36, 73, 83, 199, 222, 224, 266, 268, 309.

CASE 84

A six-year-old boy told his Sunday school teacher the following story:

"When I was coming to Sunday school today I saw a lot of boys making a fire in the street. Once I saw a boy get burned up by a fire in the street. All the other boys took his body and hid it in a cave in the rocks. Now every day they go and look at it. I am the only other boy who knows where his body is."

Was this boy telling lies? What effect would scolding and punishment have on his future use of constructive imagination? Would this be desirable? What would be their effect on his attitude toward truth telling? Toward the parent or teacher who punished him?

Would punishment teach him to tell the truth or only to keep so far within the bounds of probability as not to incur punishment?

Do adults have any tendency to mix what actually took place with what they would like to think took place? What sorts of results help them to make such distinctions? List these. In what ways could this discrimination be developed in children so that the learnings would be desirable?

See Source Quotations Nos. 227, 261, 266, 268, 269, 274, 275, 276.

CASE 85

Jimmy was only seven years old but he ordered the other children around like a major domo. He monopolized the class time of the second grade. He pinched the little girls and shoved them in line. Frequently his language was not

what is ordinarily expected in the Sunday school. Intelligence tests showed that Jimmy was considerably superior to the other children of his group. He was physically very strong. The public school reported exactly the same difficulties which the church school had had. A visit to Jimmy's home revealed that he had every encouragement to unselfish living and an understanding mother and father who were trying to do their best to help the good in Jimmy triumph over the worst. Jimmy's face had been a bit deformed by an accident, but thorough physical examination revealed him fit as could be. One most interesting fact which came to light was that Jimmy's father was noted as a man of great will power, indomitable, frequently called stubborn and obstinate. Moreover, Jimmy's paternal grandfather and great grandfather had been men who could never work for anyone else. They had to be boss. Things were driven their way. Men of large physique and vigorous intellect, they had built up great business enterprises.

Jimmy was put in the third grade, where the work would tax his capacity more and where he could not domineer over the other children.

Do you believe that Jimmy's heredity had anything to do with his present schoolroom difficulties? Would it be helpful for a teacher to know the facts found out in this investigation?

Was the principal right in presuming that, although Jimmy had been thought by his parents to be quite "innocent," he was probably a little precocious in sex knowledge and development? Should such affairs be the concern of a Sunday school teacher?

What background and causes can you discover for the "odd" or unwholesome behavior of any of your pupils? Take one case and consult parents, school teacher, physicians, etc. Enlist the aid of a psychologist if possible. Compare Cases 86, 87, and 88.

See Source Quotations Nos. 8, 36, 49, 133, 260, 266, 268, 269, 271, 272, 274, 275, 276, 309, 312.

CASE 86

Bobby was reported to the principal by his Sunday school teacher as being inattentive, unruly, never interested in anything for more than two minutes, always causing trouble, never fitting into a group enterprise. Tests revealed that his intelligence was normal, or slightly above, and that he manipulated thoughts better than objects. His public school teacher reported that Bobby had always been a problem. He had shown himself selfish, restless, unable to concentrate on his school work. The Sunday school teacher then visited his home and asked for a story of Bobby. There were no striking peculiarities in his family history, although one case of brilliant intellect and great nervous depression was evident. The real clue came, however, when the mother said, "Bobby was born ruptured and on the doctor's advice we did not have an operation for several years. He said it would be all right if Bobby didn't cry."

So for the first three or four years of his life Bobby had been carried in arms, been given what he wanted just when he wanted it! The further story revealed that within the past four years Bobby had had an anaesthetic for five operations. The doctor reported that it took the nervous system almost a year to recover from the effects of an operation and anaesthetic.

Mention two or three ways of behavior in daily life which you would expect to characterize a child who had been through Bobby's experiences.

Might a teacher who did not understand the reason why Bobby was different from the other children have made his trouble worse?

In the light of the information secured, if you were Bobby's teacher and he were squirming around in his chair and not keeping his mind on the lesson, what would you do or say?

Make a "case study" as suggested in the last question under Case 85.

See Source Quotations Nos. 5, 22, 24, 25, 26, 28, 32, 36, 44, 46, 119, 121, 223, 258, 259, 264, 268, 269, 274, 275, 276.

CASE 87

Billy was nine years old when his teacher in a week-day school of religion found that he was not interested in cooperating and was not popular with the other boys. Further investigation showed that Billy did almost nothing in school except fritter away his time. The public school teacher had tried all sorts of punishments, which were of no avail. The Terman Revision of the Binet Intelligence Test showed that he was quite a bit below normal, but not nearly so far below normal as his achievements in school would indicate. Billy was given the Pintner-Patterson Performance Test, which requires hand work, fitting puzzles together, fitting blocks into the appropriate spaces, etc., and did almost all of the tests as well as the average adult could do them.

Armed with this information, the teacher went to Billy's home and had a long talk with the mother. The parents were of ordinary intelligence, the other children perhaps a trifle below normal. Billy had been slow in learning to walk and much slower in learning to talk. For several years he talked in a sort of mixed up gibberish, and his big sisters and the other children at school laughed at him.

The teacher in his analysis concluded that in the case of Billy he had a boy of something less than normal ability as far as reading and ability to use words was concerned, but one of above ordinary mechanical intelligence. He concluded, further, that the boy's attitude toward school was an outgrowth of the facts that early attempts to talk and read and to do the things which other children did in school were met by laughter and teasing, which the sensitive Billy resented and against which he built up his attitude of indifference toward school and the things which go on there. He concluded that Billy's unpopularity with the rest of the boys was partly a result of the fun made of Billy in the school, an attitude encouraged by the public school teacher and partly a result

of Billy's inferiority feeling, which the boys felt was weakness or cowardice.

Name some of the things which might have been done by a Sunday school teacher who did not trouble to find out the facts about Billy, but simply assumed that he was an inattentive troublesome boy. What would have been the consequences for the boy's life if these things had been done?

The religious education teacher, as a result of his effort to find out the causes of Billy's behavior, recommended that his parents drop their plan of trying to push Billy on through college, that Billy be given some manual training work, and that a change be made in the classroom situation which was stamping deeper and deeper Billy's hatred of books and all that pertained to them. He then went to work to try to change the attitude of the other boys toward Billy and to give Billy opportunities to do things which earned class commendation. If these are carried on, what consequences would you expect to find in Billy's later character?

List some of the things which it would be important to know about any child who is misbehaving. Would it be important to know peculiarities which his grandfather had? Would it be important to know illnesses which the boy had been through? What further?

Make a case study as suggested in the last question under Case 85.

See Source Quotations Nos. 3, 4, 5, 6, 7, 18, 33, 35, 36, 44, 65, 69, 89, 226, 260, 264, 268, 274, 275, 276, 305, 308.

CASE 88

A boy fourteen years old, from a refined, cultured home, was causing trouble. He had finished the grade school satisfactorily, but in his first year of high school began to play truant. He was caught several times stealing.

This boy was a member of a gang in which all of the boys came from good homes. One boy was known to be a rather

vicious fellow, but whenever he had been caught in any offense his father's influence had sufficed to free him. The first boy had begun to steal within the year after this vicious fellow had come into his gang. Punishments had no effect. The boy would return the articles he had stolen and say, "I don't know why I did it. I just couldn't help it." Recently he seemed to have shown a delight in cruelty. He tied cats' tails together and hung them over a bar to see them fight. He even teased and bullied little children.

When taken to a psychologist for examination the boy showed himself frankly ready to talk over his difficulties. Without suggestion from the psychologist, he directly connected the stealing which he had learned from the vicious fellow in his gang with the sex practices which had been taught by this same boy. He had come to believe that his sexual impulses were terribly wicked, but as he tried to down them they would appear again in an almost irresistible craving to run away from school, to steal, or to torture others.

If you have any doubt as to the frequency of the connection between mental conflicts of this sort and certain forms of misconduct, it would be well to read "Mental Conflicts and Misconduct," by William T. Healey.

Is it true that there are many forms of delinquency in which understanding and not punishment is the only way out? Who should endeavor to secure this understanding?

Is misconduct always a result of such mental conflicts? Give evidence.

Further cases may be found in the Judge Baker Foundation Case Studies Series I, obtainable for $2.50 from the Judge Baker Foundation, Boston, Mass.

See Source Quotations Nos. 260, 262, 263, 266, 271, 272, 305, 308, 311.

CASE 89

A mother reports her boy of three insists on sucking his

thumb. She has put bitter substances on it, has tied it down, fastened a glove over it, and talked over with the boy again and again the evil consequences which follow the practice.

"What will happen to you," she asked recently, "if you keep on sucking your thumb?"

"All my front teeth will stick out and my face will look funny, but I don't care, I want to do it."

Is this a passing incident, or one of large significance for character? Why?

What is the function of the church with reference to such problems? How can your church more effectively assist in such home problems?

See Source Quotations Nos. 266, 268, 271, 309, 311, 312.

CHAPTER XII

HOW CAN RESULTS BE MEASURED?

CASE 90

The superintendent met the teacher hurrying through the hall after her Sunday morning class. "How did everything go today?" he asked.

"Very well," the teacher answered.

"How do you know?" asked the superintendent.

The teacher paused in consternation. "Why, the children were good, they answered the questions all right."

"Isn't there some better way of telling whether your lesson was good or not? Come out to our teachers' meeting tonight and let us see if we can find anything," said the superintendent.

Which of the following methods do you think would best help a teacher to know whether a certain change in method of teaching was producing more desirable or less desirable results:

1. Guessing at it herself.

2. Asking the children to guess at it.

3. Asking the superintendent to come in and watch it and judge it.

4. Scoring the old lesson and the new with reference to such definite points as:

a. *Number of children taking part.*

b. *Number of children who understood what the purpose of the lesson was.*

c. *Number of children who felt the purpose to be their own.*

d. *Number of children who offered plans or suggestions.*

e. *Number of children who carried out plans or suggestions approved by the group.*

f. *Number of children who made decisions involving thought.*

g. *Number of children who felt new appreciations for something.*

5. Having the lesson scored in that fashion by the superintendent.

6. Having the lesson scored in that fashion by three disinterested visitors.

7. Giving a test with questions in it, such as: "Name Jesus' disciples." "Name one miracle that Jesus performed," etc.

8. Giving a test with such questions as: "Why did Jesus decide not to win public favor by doing spectacular stunts?" "Why did Jesus break the law of the Sabbath day?"

9. Giving a test with such questions as: "Give some modern-life applications of the parable of the ten virgins."

10. Giving a test with such questions as:

a. *"Below you will find some teachings which might be drawn from the teachings of the ten virgins. Read them carefully and check the one which you think is best.*

(1) *We should not attend weddings.*

(2) *We should not go to sleep when invited out.*

(3) *We should let folks get out of their troubles as best they can.*

(4) *We cannot tell at just what time God will have need for us so we must always be ready."*

b. *"Two different kinds of advice are frequently given to boys. Judging by the way Jesus lived, check the one which you think is better.*

(1) *Admire some good man and try to grow up to be like him in character.*

(2) *Be yourself, have your own personality, and do not try to copy anyone else."*

See Source Quotation No. 270.

Below are listed some of the most useful tests now available for religious education. The Character Education In-

quiry, Teachers College, New York, is the best single source for help on questions of testing.

1. The Union Test of Religious Ideas:
   Form I, for Grades III to VIII.
   Form II, for high school and *college* adult.
   Available at Union Theological Seminary, Department of Religious Education, 3041 Broadway, New York City.

2. The Union Test of Ethical Discrimination:
   Form I, for Grades III to VIII.
   Form II, for high school and adult.
   Available at Union Theological Seminary, Department of Religious Education, 3041 Broadway, New York City.

3. The Laycock Test of Biblical Information:
   For Grades III to XII.
   Available at University of Alberta Bookstore, Edmonton, Alberta, Canada.

4. The Whitley Test of Bible Knowledge:
   For Grades III to XII.
   Available from Professor Mary Whitley, Teachers College, Columbia University, New York City.

5. The Porter Test of Bible Knowledge:
   For college students and advanced adults.
   Available at Union Theological Seminary, Department of Religious Education, 3041 Broadway, New York City.

6. The Watson Test of Public Opinion on Religious and Economic Questions:
   For adults, beyond high school (a measure of prejudice).
   Available from Bureau of Publications, Teachers College, Columbia University, New York City.

7. The Pressey X-O Test (for investigating emotional instability):
   Form A, for high school and adult.
   Form B (expurgated), for children.
   Available from C. H. Stoelting Company, Chicago, Ill.

8. The Downey Will-Temperament Test:
   For pupils beyond sixth grade.
   Available from The World Book Company, Yonkers-on-Hudson, New York.

9. The Koh's Test of Ethical Discrimination:
   For pupils in Grades IV to XII.
   Available (but expensive) from C. H. Stoelting Company, Chicago, Ill.

10. The Voelker Tests of Trustworthiness:
    Described in "The Function of Ideals in Social Education."
    Available ($1) at Bureau of Publications, Teachers College, Columbia University, New York City.

11. The Giles Sunday School Examination.
    The Boston Revision.
    Score Card for Church Buildings.
    Curriculum Score Card.
    All included in The Indiana Survey, Vol. II, George H. Doran Company.

12. The Religious Education Examinations, National Council of the YMCA, 347 Madison Ave., New York City.

13. Articles discussing tests of character may be found in:
    Journal of Educational Psychology, November, 1924, (Symonds).
    Pedagogical Seminary and Journal of Genetic Psychology, March, 1925 (Hartshorne and May).
    Vocational Guidance Magazine, March, 1926 (Watson).

CHAPTER XIII

PROBLEMS OF THE YMCA AND SIMILAR ORGANIZATIONS FOR BOYS

CASE 91

A lanky boy of about seventeen sauntered up to the lobby desk in the YMCA. "How does a fellow join this?" he asked.

The secretary on duty explained that there was available a membership for young men at $10 per year. The boy seemed a little disturbed.

"Oh, that's not much," explained the secretary. "We charge the business men $25 and they get no more privileges than you do. See what you get for your money. You get the use of the locker room and swimming pool; gym classes are open to you on the nights marked on this schedule here; and then there are other splendid things. We have a room for members only, where there are magazines, checkers, and chess boards, etc. Also there are entertainments and social affairs."

The boy still hesitated. Finally he asked, "Do you furnish towels?"

1. What other things might the secretary have said in response to such a question? Suppose he had outlined the work the YMCA was doing for others, would that have appealed? Suppose he had outlined the program of forums and religious meetings, would that have appealed? Suppose he had asked for an interview, in order to find the boy's real interests and needs, would the boy have been frightened away?

2. If the boy accepts the offer, how will the transaction differ from a purchase at a department store?

3. Suppose the boy becomes a member on this basis. What will probably be his attitude in the situation in which money is needed for the overseas work of the YMCA? In a situation in which some undesirable people, from his point of view, want

to join his gym class? In a situation in which his help is needed on a community service committee? In a situation in which the shower bath water is cold?

4. Are several classes or "types" of membership necessary? Just what is the function of building privileges? Is it to attract people? To be of worth for their own sake? What is implied in "membership" in any group? What is the difference between a "purpose to belong" and a sharing of wider purposes?

See Source Quotations Nos. 98, 99, 115, 139, 244, 285, 313.

CASE 92

The leader of a group of boys about twelve years of age was interested in finding for them a more constructive program than they had previously known. He found that there was a large organization which enrolled many hundreds of boys, and had a fixed program. They sought for development along physical, mental, social, and spiritual lines. Each club which enrolled with them was provided with a list of activities under each heading. Points were awarded the member who ran a hundred yards in eleven seconds, read a non-fiction book, told a joke to the club, or brought his Bible to Sunday school. Each boy was encouraged by the overhead organization, as well as by his club leader, to work hard and to win the badges which were given after certain levels of all-around proficiency had been attained. The leader was much impressed.

"Here is just what I have been looking for," he said. "It is definite and constructive. Any boy would be better off for doing the things included here. It will take a big load off my mind, to have the club program outlined for me by the experts who know how."

The leader wrote for the materials and put the program up to the club. There was no objection, and the program was adopted. For a few weeks the leader found that nothing happened. Then he took hold and began to push the program himself. Things moved. One boy won a pin. Several others

became interested. The club seemed to be getting back to life again. A few boys did not get interested.

"That's only natural," said the leader. "There always will be some who don't get into the game."

At the end of the second year he was enthusiastic over the program. He told another club leader about it, but this club leader couldn't make it work. The second club died.

1. Will any program work with all groups? With most of them? Why?

2. Would it have been more or less valuable for the boys in the first club to have worked out their own set of standards for desirable physical and mental development? Why?

3. Consider boys in a rural Missouri community, and those in a New York suburb. What differences can you list, in the "needs" of those groups? Differences in "opportunities"? Differences in "interests"?

4. Would it have been desirable if such a program had been in operation to encourage Beethoven to spend more time with boxing gloves and less with the piano? Would it have been wise to urge Steinmetz or Einstein or Kant to become more proficient at hundred-yard swims, at telling stories, singing, and serving on church committees? Would John L. Sullivan have led a happier and more useful life if he had been developed more along the side of interest in birds and trees?

5. Suppose each boy is encouraged to follow his own interest rather than to cooperate in a group standard. Would a strong interest in dramatics lead to physical development? Any social development? Any intellectual development? Any religious development? What are the possible leads out from a strong interest in basketball? Are they rich enough to make it possible for a boy to follow this interest and really grow in a desirable way?

6. What do you think of all-around programs? Should a boy be developed at his weak points or his strong points? Is the best work of the world done by lop-sided or by all-around men?

See Source Quotations Nos. 45, 264, 268, 271, 274, 276, 306.

CASE 93

The Hi-Y club had been using a self-analysis chart. Each fellow in consultation with the leader was asked to rate himself on each of the traits in lists of physical, mental, social, and religious characteristics. Charles had taken the task unusually seriously. He felt that he had a high rating on things intellectual, but was low on certain physical qualities called for in competitive high school athletics. On the social side he rated himself low on "being a good mixer." He felt self-conscious and shy. On the religious side he did the formal things but rated himself low on "reverence." The secretary summed up the conference, stressing particularly Charles' need for getting into athletics, being less shy and self-conscious, and being more reverent.

"That's not so hard to say," said Charles, "but what I don't see is how I can help it. If I'm not a good athlete, I'm not. Why should I go in for it? And as for getting fussed whenever there are any girls around, it won't help me any to say I ought not to."

The secretary was puzzled. Finally he said, "Well, Charlie, you can at least try, now. Make up your mind to it, and you can do many things you thought you couldn't do. Take this reverence, for example. Any fellow who wants to can bow his head, and behave with quiet respect in church."

Charlie answered, "Yes, that isn't so hard, but that wasn't what I meant. If a fellow doesn't feel it, isn't it hypocritical to act as if he did?"

1. Work out a few traits against which it would be important for a person to check himself. Why do you think it would be desirable for a person to analyze how he stands on such points?

2. Is such analysis better if done each boy by himself, or in conference with a leader? Why, or why not?

3. Would interviews mean more if they arose informally

after a basketball scrap or a new promotion in industry? Could good sportsmanship and effort be studied better at such times than in a general inventory period?

4. After a boy discovers deficiencies, is he then prepared to remedy them? Can one become brave, unselfish, or intelligent by deciding to become so? What are some of the real reasons causing lying, stealing, vulgarity, restlessness, irritability, bad temper, laziness, boastfulness, irreverence, sex indulgence? Are these underlying causes remedied by deciding to eliminate the symptoms? In which cases?

5. How much truth do you feel there is in the charge that such self-rating schemes

a. *Do not give a picture of the real boy, but only of the boy as he imagines himself?*
b. *Lead to morbid introspection?*
c. *Emphasize "general" traits when there are no such things, but only specific behaviors?*
d. *Fail to reach real causes?*
e. *Subtly impose on boys ideals which are not really their own thought-out standards?*
f. *Deal with surface things, not deep-down ideas?*

See Source Quotations Nos. 89, 101, 115, 122, 129, 131, 153, 247, 262, 263, 268, 281, 312.

CASE 94

At the summer camp of the YMCA the director gathered together a group of boys who were a year or two older than the others and who had been at the camp in previous years. These he formed into an "Inner Circle" group. They met each morning for a brief season of prayer for the camp during the day.

Because of the great interest of one of the leaders in personal work, the boys soon were interested. This "Inner Circle" group reported fellows whom they would interview, to see if they could help the fellow live a more truly Christian life. During the period of two weeks about sixty fellows were inter-

viewed by the "Inner Circle" boys. Often the interview resulted in a heart-to-heart talk about the temptations in a boy's life, and the meaning of the Savior. Sometimes they closed with sentence prayers from each boy. No publicity was given to this work; it was done very quietly and without any announcements. On the last Sunday evening of the camp session, there were many more "decisions" announced in the special consecration service than was usual in that camp. The increase seemed very clearly due to the work of the eight or ten "Inner Circle" boys.

Ten years later one of the boys wrote back to the leader who had inspired that work. He said, in part:

"I have nothing but praise for the camp in the things it did for me physically, mentally, and socially. It was one of the thoroughly worth while and enjoyable features of my boyhood. My ideals were much influenced by the strong, clean men who played with us during those days. I do, however, feel considerable resentment over the religious activities. I am interested in the church, and trying to live in the light of Jesus' contribution to the world. I am more than ordinarily interested in religion of the genuine sort. But I get a flame of self-reproach and disgust even today when I think of us boys as pious snobs, prying into the affairs of fellows better than we were, to 'do them good.' The whole business was too sentimental, too emotional, too goody-goody."

1. Do you think this boy who wrote back expressed a peculiar reaction, or a common one? Give cases as evidence.

2. What good influences were there that he didn't mention? What ill effects that were not in his letter?

3. On the whole, do you think personal work is desirable in groups of adolescent boys? Do you think an "Inner Circle" is desirable? Can you give reasons which would convince people who sincerely and honestly held the other viewpoint?

See Source Quotations Nos. 78, 98, 153, 188, 234, 238, 243, 254, 255, 257, 307.

CASE 95

Bob T. was one of the most popular leaders in the Association. He was an excellent all-around athlete. In addition, he had proved so good a comedian that he had run a monologue on the circuit of a popular vaudeville company. The boys always had a good time at club meeting if he were the leader. He could think up games that went over well. He played all the latest stuff on the piano. He could tell a story so that every boy in the group would lean forward open-mouthed. Then down to the gym the boys would troop, while Bob T. showed them stunts on the horizontal bar.

Henry L. didn't believe in stunt performance of this type. He felt that the leader should not dominate the meeting, but that the boys should develop initiative and resourcefulness by their own efforts. A typical club meeting with Henry L. showed him sitting quietly in the group, while a boy president struggled with a program which a program committee of boys had only half prepared. One boy was to tell a story. He read it, but the rest were bored. Another boy was to give a report on current events. He gave a report, but in the middle one of the club members called out, "Oh, you gave that stuff in school yesterday."

Finally the meeting broke into joke telling, which went fairly well. Then came adjournment, with the leader regretful that several important items had not been brought up and settled by the club.

1. If you had to choose Henry or Bob for a leader of a club of boys, which would you choose? Why? (Try to state your answer in terms of the learning taking place on the part of the boys.)

2. If neither represents your ideal leader, in what way would that leader be different? Why?

See Source Quotations Nos. 9, 154, 156, 161, 164.

CASE 96

The Hi-Y Club decided to have a party with the Girl Reserves on a certain future week-end. The matter was referred to a committee with instructions to take care of everything. The next week the matter was mentioned, but passed over with the statement, "It's all up to the committee now."

It so happened that all members of the committee were on the high school football team, and very busy. On Wednesday night of the party week it was not yet decided whether the party should be on Friday or Saturday night. There was a football game Saturday afternoon. The committee was asked to see the girls, find out about the bonfire planned for Saturday night, and see whether the girls would be disappointed if the party were called off. No further reference was made to it. Nothing happened.

1. What did the boys learn in this situation?

2. Would it have been wise for the leader to "push" the party more energetically, and to see to it that something happened?

3. What will be the total effect on

a. *The next party suggested?*

b. *The next committee appointed?*

4. Are there some elements in a program of activities which it is so important to get done that they should be pushed through, if necessary, by the leader, even though he does nine-tenths of the work involved? If so, list several.

5. What is the limit of the failures you would let a group undergo in order to profit by their own experience and do better next time?

6. Is there need for positive experience, knowing how it seems when things are well done, to balance against such experiences? If so, how can this constructive experience of things done rightly be given to boys?

See Source Quotations Nos. 22, 29, 44, 46, 156, 161, 213, 222, 229, 283, 308.

CASE 97

Mr. B. had been leading a group of boys in a Hi-Y club. They had been meeting together for about a month when the boys proposed a Hallowe'en party. Mr. B. agreed heartily, and appointed a committee of boys to take the responsibility. Some were in charge of invitations, others decorations, others games, etc. Two days before the party Mr. B. chanced to discover that the games program consisted almost entirely of kissing games.

He did not want to seem arbitrary, after he had given responsibility to the boys. He did not believe in kissing games and had been brought up to believe one ought not to play them. As he thought it over he could see no serious harm in such games, but still felt they were rather questionable. He talked with the committee, but they did not agree with him.

"The girls like it all right."

"Sure, they think the party's slow if you don't have them."

Mr. B. proposed that they let him introduce two games which were not kissing games, the rest of the program being as planned. All agreed.

At the party, the first game led by Mr. B. was a success. Then came a kissing game, which failed miserably. It was never finished. Then came a second game led by Mr. B. which did not go so well. Then a fourth game, this time a kissing game, went with a wow. It took up the rest of the time allotted to games.

1. Was Mr. B. wise in letting the boys plan so much of the party by themselves? What learnings came out of it? Which were desirable? Undesirable?

2. When Mr. B. found out about the games, would it have been better for him to put his foot down? Would it have changed the ideals of the group? Would it have affected the confidence the boys had in him in the future? How? Would they have thought of him more as one of themselves, or more as one remote and strange with funny ideas?

3. The situation arose during the party that called upon Mr. B., who was an unmarried young man of twenty-three, to kiss one of the girl guests. Would it have been wise for him to do so? Would his standing as a member of the group, sharing their interests but offering wider experience, be increased or decreased?

4. Can you think of any situations which might arise in such a club in which it would be unwise to follow the lead of the boys as far as Mr. B. did? What are they? Why?

Would you cooperate in a group plan to go on a necking party? To smoke? To go to a vaudeville show? To give a dance? To visit another church? To shoot craps? To steal apples? To haze a bully?

See Source Quotations Nos. 12, 19, 21, 54, 65, 70, 71, 145, 146, 149, 154, 162, 221, 229, 230, 235, 245.

CASE 98

The new YMCA secretary faced a tough proposition with the "Pathfinders Club," a group of young men who had been an important influence in the YMCA. The club was now torn in two factions. Half of them stood behind Harry, the former president. The rest said that Harry had given them a program of debates and discussions when what they wanted was basketball. Also there was much ill-feeling because the club had not broken even on a dance, and each faction felt that the other had failed to come forward and help out in the right spirit.

The former secretary left this parting bit of advice:

"Don't try to go ahead with that crowd. The only thing you can do will be to get in some new blood. Kick out most of the old gang, and get a fresh start."

1. List some cases out of the experience of the group in which factions have been known to exist. What happened? Did it result in the death of the organization?

2. If the organization survived, how was it done? Did the leaders declare a truce? Did one move away or drop out?

Did someone win the allegiance of both sides? Did everyone get interested in a common project which absorbed everyone's strength? Was it necessary to oust both groups and start afresh?

3. Is there any difference between the way in which such an affair would be handled by a good business executive, and the way it would be handled by a Christian worker? If so, what?

4. Do you agree with a prominent religious educator that the inborn tendencies to enjoy mastery or submission are two of the best evidences of original sin? Are conflict and the desire to dominate bad? Are they bad in business? Could the economic order exist without them? Are they Christ-like?

5. Would you think it better, if you tried to hold the entire group together, to get agreement on some immediate next step which everyone would like, regardless of other interests, or to appeal to the remote end, the higher purposes of the club and of personal life which all the members shared in common, however much they might differ in immediate viewpoint?

6. What would be the consequences, in all probability, of the proposed policy of kicking the scrappers out and getting in new blood?

See Source Quotations Nos. 200, 205, 235, 245.

CASE 99

The physical director had been watching Ronald's club one night, during the gym period. Afterward the physical director asked for a talk with this young, volunteer leader. Said the secretary:

"Ronald, you've got the wrong idea about things. The program drifted too much. There was too much talk and too little action. It was one-sided. You had the boys developing leg muscles more than half the time, while comparatively little was done for the large abdominal muscles which are much more important."

Ronald protested. "Well, the boys did the things they

voted on. I couldn't change it without shoving the program on them whether they wanted it or not."

"You know, that's a lot of poppycock, this letting the boys choose. It may be all right in religious work if you don't know where you are going nor how to get there. But in physical work there are definite results. We are out to help those boys develop a strong, healthy body, a fit temple for the Spirit. We know that certain exercises will do it, and certain other things will not. It isn't a question of what the boys vote for. That's sheer nonsense."

1. Do boys learn any other important things, beside the physical development, in a gymnasium? Give examples.

2. In the light of the total learning, would you agree with the physical director? Why, or why not?

3. In what other spheres is the same argument equally valid? Is it true in education that teachers know better than pupils what things are good for pupils to study? Is it true morally that leaders who have thought things over know what boys need better than do boys? Why do some YMCA workers place so much upon the boys?

4. What things would the boys have to be told to enable them to make a decision as good as the leader's? Is it possible for that information to be given them, without the decision being made for them?

5. What type of program will be most likely to develop an individual who, thirty years later, when health teachings have changed and when he is entirely his own master, will still be engaging in the activities which are really best for him? Why?

See Source Quotations Nos. 152, 162, 168, 186, 205, 215, 221, 244, 306.

CASE 100

A YMCA secretary sent in a report something as follows: "I told the fellows that my function was not so much to express my opinions as to lead the fellows in their own thinking and expression. I suggested that we would always respect

one another's opinions, however much they might be opposed to our own. All the club members seemed to like this idea.

"I didn't get the state convention questionnaire across very well. I think I made a mistake in putting it up. Perhaps if I had figured it out a little more carefully, it would have been accepted without objection."

1. What is the difference in viewpoint between the first part of the report and the last part?

2. What will be the result of his policy in terms of the attitudes of the boys and their participation?

3. Would you ask a club to decide a question in which only one decision would really be acceptable to you?

4. Under what conditions is a leader justified in trying to put something across?

5. What would be the comment on the above made by Secretary A., who wrote: "My boys find their chief attraction in the weekly discussions of debatable questions dealing with a wide range of topics. The fellows enjoy the freedom, the mutual respect in the face of widely divergent opinions, the informative value, and the fine brotherly spirit of our discussion groups."

6. What would be the comment on the above, made by Secretary B., who wrote: "I like the general principle of letting the groups develop their own program, but unless new and better ideas filter in from other and better sources, I cannot see where any character development will take place."

7. Can you suggest a program that would integrate Secretary A.'s plan with Secretary B.'s ideas?

8. Secretary C. wrote: "I don't care what the boys decide, so long as they think intelligently about it. I trust the process, even if their answer seems to me wrong. My job is to get them to think, not to put anything over on them." Do you agree? Why, or why not?

See Source Quotations Nos. 9, 126, 142, 143, 144, 145, 146, 149, 150, 154, 155, 182, 197.

SOURCE QUOTATIONS

1. Probably the first question to ask when dealing with the case of a boy found wantonly disturbing the school is, "What else was there for him to do?" If the answer is, "Nothing except to sit still," then you were asking the impossible of the boy. A chance to do nothing is an invitation to stir up something. If there is one condition more intolerable to young people than all others it is that of "nothing doing." I remember the glistening eyes of a ten-year-old as he explained that the principal attraction of a certain summer vacation was that "there was something to do every minute." If you would have calm in the school, let it be the calm of ordered action, the constant direction of attention in definite avenues all the time.—COPE, *The School in the Modern Church*, p. 262, copyrighted 1919, George H. Doran Company.

See Cases Nos. 1, 3, 5, 57.

2. Do you not see then the impotency of mere coercion? You can make the child conform outwardly, but you cannot make him really practice the consideration of other people. You can make a child go through the motions of apologizing —you cannot make him apologize inwardly.

So I say that while moral character building may use coercion it cannot really rely on it. It mainly must rely on practice and on practicing that thing with satisfaction or annoyance, as the case may be. He will not practice a social attitude till he is inwardly so disposed.—KILPATRICK, *Unpublished class discussion.*

See Cases Nos. 3, 6, 16, 25, 45.

3. Suppose the other boys back up the teacher and think a given thing ought to be done. Can the one non-conforming boy hold out against both teacher and boys? Only for a very short time, unless he is a most extraordinary boy. We always find it difficult to hold out against our own fellows. I should

say that the process of evolution has brought this about—that the crowd that could not stick together lost out and were destroyed, and the crowd that could and did stick together won out. We are the descendants of the crowd that stuck together and won out, so that there is nothing much stronger in us than the pull of our fellows. That is perhaps our reliance in initiating moral character building.—KILPATRICK, *Unpublished class discussion.*

See Cases Nos. 3, 50, 87.

4. Suppose you propose something to a crowd and a loud chorus of "No's" goes up—you yourself are not so likely to believe in that thing as you were before.—KILPATRICK, *Unpublished class discussion.*

See Cases Nos. 45, 50, 87.

5. This of course means that states of "inattention" do not exist in normal people. So long as consciousness is present one must be attending to something. The "day dream" is often accompanied by concentrated attention. Only when we are truly thinking of nothing, and that can only be as unconsciousness approaches, is attention absent.—STRAYER and NORSWORTHY, *How to Teach*, p. 34, The Macmillan Company.

See Cases Nos. 1, 86, 87.

6. It would be impossible to state adequately the evil results which have flowed from this dualism of mind and body, much less to exaggerate them. Some of the more striking effects may, however, be enumerated.

(*a*) In part bodily activity becomes an intruder. Having nothing, so it is thought, to do with mental activity, it becomes a distraction, an evil to be contended with. For the pupil has a body, and brings it to school along with his mind. And the body is, of necessity, a well-spring of energy; it has to do something. But its activities, not being utilized in occupation with things which yield significant results, have to be frowned upon. They lead the pupil away from the lesson with which his "mind" ought to be occupied; they are sources of mischief.

The chief source of the "problem of discipline" in schools is that the teacher has often to spend the larger part of the time in suppressing the bodily activities which take the mind away from its material. A premium is put on physical quietude; on silence; on rigid uniformity of posture and movement; upon a machine-like simulation of the attitudes of intelligent interest. The teacher's business is to hold the pupils up to these requirements and to punish the inevitable deviations which occur.—DEWEY, *Democracy and Education,* p. 165, The Macmillan Company.

See Cases Nos. 1, 57, 87.

7. When others are not doing what we would like them to do or are threatening disobedience, we are most conscious of the need of controlling them and of the influences by which they are controlled. In such cases, our control becomes most direct, and at this point we are most likely to make the mistakes just spoken of. We are even likely to take the influence of superior force for control, forgetting that while we may lead a horse to water we cannot make him drink; and that while we can shut a man up in a penitentiary we cannot make him penitent. In all such cases of immediate action upon others, we need to discriminate between physical results and moral results. A person may be in such a condition that forcible feeding or enforced confinement is necessary for his own good. A child may have to be snatched with roughness away from a fire so that he shall not be burnt. But no improvement of disposition, no educative effect, need follow. A harsh and commanding tone may be effectual in keeping a child away from the fire, and the same desirable physical effect will follow as if he had been snatched away. But there may be no more obedience of a moral sort in one case than in the other. A man can be prevented from breaking into other persons' houses by shutting him up, but shutting him up may not alter his disposition to commit burglary. When we confuse a physical with an educative result, we always lose the chance of enlisting the person's own participating disposition in getting

the result desired, and thereby of developing within him an intrinsic and persisting direction in the right way.—DEWEY, *Democracy and Education*, p. 32, The Macmillan Company.

See Cases Nos. 2, 3, 4, 5, 6, 16, 83, 87.

8. When the modification involves definite inhibition, there are three possible methods—punishment, disuse, and substitution. As an example of the use of the three methods, take the case of a child who develops a fear of the dark. In using the first method the child would be punished every time he exhibited fear of the dark. By using the second method he would never be allowed to go into a dark room, a light being left burning in his bedroom, etc., until the tendency to fear the dark had passed. In the third method the emotion of fear would be replaced by that of joy or satisfaction for being allowed to have the best-loved toy, or for being played with or cuddled. The situation of darkness might be met in still another way. If the child were old enough, the emotion of courage might replace that of fear by having him make believe he was a soldier or a policeman.

The method of punishment is the usual one, the one most teachers and parents use first. It relies for its effectiveness on the general law of the nervous system that pain tends to weaken the connections with whose activity it is associated. The method is weak in that pain is not a strong enough weapon to break the fundamental connections; it is not known how much of it is necessary to break even weaker ones; it is negative in its results—breaking one connection but replacing it by nothing else. The second method of inhibition is that of disuse. It is possible to inhibit by this means, because lack of use of connections in the nervous system results in atrophy. As a method it is valuable because it does not arouse resistance or anger. It is weak in that as neither the delayedness nor the transitoriness of instincts is known, when to begin to keep the situation from the child, and how long to keep it away in order to provide for the dying out of the connections, are not known. The method is negative and very unsure of results.

The method of substitution depends for its use upon the presence in the individual of opposing tendencies and of different levels of development in the same tendency. Because of this fact a certain response to a situation may be inhibited by forming the habit of meeting the situation in another way or of replacing a lower phase of a tendency by a higher one. This method is difficult to handle because of the need of knowledge of the original tendencies of children in general which it implies as well as the knowledge of the capacities and development of the individual child with whom the work is being done. The amount of time and individual attention necessary adds another difficulty. However, it is by far the best method of the three, for it is sure, is economical, using the energy that is provided by nature, is educative, and is positive. To replace what is poor or harmful by something better is one of the greatest problems of human life—and this is the outcome of the method of substitution. All three methods have their place in a system of education, and certain of them are more in place at certain times than at others, but at all times if the method of substitution can be used it should be.—STRAYER and NORSWORTHY, *How to Teach,* pp. 23-24, The Macmillan Company.

See Cases Nos. 2, 32, 83, 85.

9. The best leader for any group is one who is only a moderate step in advance of the group. He must not be so far ahead as to be out of sight. Possessing, indeed, initiative, independence, outstanding ability, the best leader will temper all of these by sympathy, understanding, and genuine appreciation of the interests of the group. The best leader walks with his crowd—he does not beckon from on high. Perhaps this explains why children often prefer to be led by one of their own group, or one only slightly older than they are, rather than by adults of superior experience and wisdom.

See Cases Nos. 3, 36, 45, 51, 52, 63, 67, 70, 95, 100.

10. If we relax discipline, can we stop short of license? Is there any ground between a firm control by the leader, and

an utter abandonment of all controls, upon which we can safely rest?

There is a wide territory between these extremes, a territory well named freedom. Freedom is certainly not the abandonment of all control. Rather it is the substitution of higher, more clearly purposed, and frequently more remote, satisfactions for the temporary, unconscious, lower desires and fears of the moment. Indeed, submission to autocratic discipline and utter self-abandonment to the whims of the moment are much alike. They both appeal to the lower side of man's satisfactions. They are both things of the moment. They are both fundamentally irrational responses.

The leader who, step by step, leads his group into freedom, is leading them away from license as truly as he leads them away from slavish docility.

Freedom is always achieved, never passively acquired. No leader can hand to his group "freedom," as it were, on a silver platter. Neither can he hold them in bondage to his control and at the expiration of six months or six years find that the capacity to live freely has grown up inside them. Freedom must be worked out with fear and trembling. It is not an inherent ability. It is the result of long-continued, frequently exercised, wisely guided practice in the making of choices and suffering the consequences thereof.

See Cases Nos. 2, 3, 4, 6, 50.

11. It is only natural that a generation of adults, having walked the way of life and found some of its roses and some of its thorns, should endeavor to mark the trail. So the adults lay down rules and precepts for youth. It usually happens, however, that youth sees not the long trail of experience, but only the unsupported, arbitrarily spoken, apparently irrationally enforced dogma. It is a catastrophe to which age reconciles itself slowly, that youth can learn the principles of the blessed life, just as age learned them, by experience.

This is not to deny the value of the experience of others. It is only to insist that the coming generation will profit, if at

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all, by the *experiences* of the predecessors, not by the *conclusions* which these predecessors may have formed.

It is, indeed, peculiar that so much of the arbitrary discipline which is inflicted on children is based on the tacit assumption that the children are very different beings from their parents. What parents learned by experience, children are supposed to learn by submission to the dictates of another human being who not infrequently errs. Values and satisfactions which appeal to the parents as "good for" children are assumed to be so strange that children themselves will not embrace them. What appeals to the parent as eternally right, he would feel must be supported in the child by threats and rewards. The revelation of the divine he assumes to have ceased with his generation. Even deep, challenging loyalties of the heart which he has freely given to the noblest personalities and truths of experience the adult would bind upon the child by the utterly futile process of restriction, reproach, insistence, and command.

See Cases Nos. 2, 3, 4, 5.

12. Undoubtedly, the most potent force in determining the conduct and building the conscience of a child is the recognition and approval which he wins from others. At first the parents, later the teachers, and soon, particularly his own playmates and comrades form the audience for whose approval the child constantly plays.

This most powerful instrument must be used with care. If approvals and disapprovals are expressed, they must be expressed under such circumstances that the child correctly interprets them. The act which is disapproved must stand out clearly, distinct from the total situation. Not infrequently it happens that the child seems wilfully naughty, only because he did not understand the specific aspect of his behavior which had been condemned.

In so far as this recognition given by others can be related to the "why," the "grounds" and the "consequences" of acts, rather than simply superficially to certain acts and not to

certain others, in that far the training contributes to character. It is in that degree likely to function consistently instead of casually. It is in that degree likely to carry over into other similar acts. It provides, in that degree, a reasonable moral universe for the child.

Furthermore, the democratic ideal requires that the children shall have a free right to express their approvals and disapprovals of the acts of adults. The interests of the parent, quite as much as the interests of the child in achieving virtue and independence, require that the judgments of children be respected, their criticisms considered.

See Cases Nos. 5, 6, 16, 44, 67, 83, 97.

13. It is, of course, essential that the little rules and proverbs which children use as means of self-control and as standards of action should be their own. If the teacher makes the rule or gets it out of a book and expects the children to obey it because of some superior authority which she or the book possesses, the rule will be a means of enslaving, rather than a means of liberating, the will. What we seek in religion is control from within. Control from without is the antithesis of religion. The process of growth in religion is a process of liberation from external control and, at the same time, of increase in inner control.

Of recent years, in our effort to gain freedom from the external control, we have sometimes placed too little emphasis on the necessity of corresponding self-control. The result has frequently been the subjection of the child to his own unorganized desires. Unless these happen by accident to be of a social rather than an anti-social color, the result is the criminal, the selfish, the cranky, the dehumanized man or woman. Better far than this is a continuation of external control which secures at least the appearance of goodness.—HARTSHORNE, *Childhood and Character*, p. 75, by permission, The Pilgrim Press.

See Cases Nos. 19, 45, 67, 83.

14. It is a historical fact that the more we study children, even by unprecise methods, the more we trust their spontaneities. An experienced leader of boys said: "There may be bad boys, but I have never known one." Out of long experience in the junior department of the Sunday school a trained leader and keen observer remarked: "I have never known a class of junior children to make a wrong decision after they really understood the case." When analysis of child life grows more precise, so does our confidence.—Coe, *Law and Freedom in the School,* pp. 41-42, by permission, The University of Chicago Press.

See Cases Nos. 2, 4, 40, 54, 55, 57.

15. Morality in the individual rests mainly upon the halo of "oughtness" with which every custom becomes surrounded. A child who has heard a certain story told in a specific way feels that it has been injured if a single phrase is modified. If there always has been grace before meals, then there ought to be. If play is never permitted on Sunday, then no playing ought to be done on Sunday. Even painful things become accepted as part of the way in which life should go forward, and their omission or modification is resented. Cooley describes a boy who was subjected every evening to a painful operation called "bending his foot." This was intended to correct a slight deformity. At first the boy protested vigorously, but after several years he would protest and cry if it were not done.

This dynamic tinge which every habit seems to take on is a root of much good and of much evil. While upon it rests the possibility of developing consistent, ordered, unified conduct, there rests upon the same tendency the strong conservatism of children. Not infrequently the pupils are the most vigorous opponents of proposed innovations in school or church procedure. In an age in which standards are shifting and principles being subjected to modification, the individual who has been conditioned to an irrational insistence that, as things have been, so they must continue, is likely to prove a foe

of social progress and to find life for himself exceedingly miserable.

See Cases Nos. 2, 3, 9.

16. The play spirit advocated as one of the greatest educational factors must not be limited to the merely physical activities, nor should it be considered synonymous with what is easy. This characterization of play as being the aimless trivial physical activities of a little child is a misconception of the whole play tendency. It has already been pointed out that any activity which in itself satisfies, whether that be physical, emotional, or intellectual, is play, and all these phases of human activity show themselves in play first. Also the fact that play does not mean ease of accomplishment has been noted. It is only in the play spirit that the full resources of child or adult are tested. It is only when the activity fully satisfies some need that the individual throws himself wholesouled into it. It is only under the stimulus of the play spirit that all one's energy is spent, and great results, clear, accurate, and far reaching, are obtained.—STRAYER and NORSWORTHY, *How to Teach*, p. 147, The Macmillan Company.

See Cases Nos. 58, 69, 70, 83.

17. Particularly in the older religious education there were numerous practices essentially distasteful to the child, and very difficult to defend on the basis of experience. For example, church attendance for long hours was supposed to be a source of particular virtue. Meek submission to difficult and irksome tasks is regarded now as a sign of excellent religious development. One woman said to the writer recently, "Mother was so religious. She wouldn't let us do hardly anything!" Only recently a child was withdrawn from the kindergarten of a Sunday school which was so lax as to permit playing games, cutting pictures, and pasting on Sunday.

The philosophy implied here is primarily that of religious asceticism, mortification of the flesh, puritanism, etc. However, just as the old narrow humanism defended itself after its usefulness was past, on the ground of "discipline," so a simi-

lar educational theory is invoked for the support of practices in religious education resting on a departed philosophical view, and really retaining their place only through tradition and tenacious institutional conservatism. . . .

Monroe quotes as typical of the theory a statement of Sir William Hamilton, "The great problem of education is how to induce a pupil to go through with a course of exertion in its results good and even agreeable, but immediately, and in itself, irksome." Locke himself says, "The Principle of all Virtue and Excellency lies in the Power of denying ourselves the satisfaction of our own desires where Reason does not authorize them." Again, "Children should be used to submit their Desires and go without their Longings, even from the very Cradle." He even goes so far as to contribute a little unmerited punishment, for good measure. "I would have children when they do well, be sometimes put in Pain . . . that they might be accustomed to bear it."

See Cases Nos. 14, 26, 33, 34, 78.

18. That is a barbarous education which sacrifices the present to the uncertain future . . . and begins by making him miserable in order to prepare for him, long in advance, some pretended happiness which it is probable he will never enjoy.—ROUSSEAU.

See Cases Nos. 34, 53, 67, 83, 87.

19. "I presume, dame, that you use object-lessons in your teaching."

"No, I don't use them. The pupils use them. There they are, good, bad, and indifferent. A pupil sees an object and likes the looks of it. He calls out, 'Teacher, may I have that? I want it.' 'Very well,' I say, 'take it or leave it! But if you leave it you can't take it, and if you take it you must take the consequences that go with it.'

" 'But,' he says, 'I don't see any consequences!' 'You'll see them soon enough if you take it. Pretty soon there won't be anything but consequences.'

"They never pay any attention to moral remarks like that,

and they seize the thing they want, regardless of the consequences. But the consequences stick to them like burrs. After a time they see that the two things always go together. That's a big lesson."—*The Atlantic Monthly,* Vol. CXXIV, July-December, 1919, p. 339, by permission, Samuel McChord Crothers.

See Cases Nos. 6, 22, 65, 81, 97.

20. "I see you believe in corporal punishment."

"I didn't say I believed in it, did I? I don't use those rods. I only keep them handy. 'There they are,' I say to my pupils. 'Do as you like with them.' Then they beat each other with them until they learn better."

"Doesn't it injure the pupils?" I asked.

"Of course it does. I should think that even you would know that. But if after a while they learn that it does injure them, isn't that something worth knowing? That's what I call getting results. As to methods, I haven't any to speak of. I let them do as they please, as long as they please; and when it doesn't please them any longer, I wait for them to ask why? Then I don't tell them. After they have asked for a long time, it begins to dawn on them that they never will get an answer till they use their minds. Some of them do. They are the ones I can educate."—*The Atlantic Monthly,* Vol. CXXIV, July-December, 1919, p. 338, by permission, Samuel McChord Crothers.

See Cases Nos. 4, 5, 6.

21. Here, then, in a nutshell, is the educational situation and the resulting problem: Both nature and the conventions of society in its dealing with natural resources invite and urge us, both children and adults, into projects that first yield satisfaction but afterward restrict, impoverish, overburden, or injure us. Saying "Don't" is not an effective way to counteract the readiness of children and youth to respond to much allurement, or to prevent them from admiring unduly human works whose size and glitter conceal the revenges of law upon

man's projects.—Coe, *Law and Freedom in the School,* p. 26, by permission, The University of Chicago Press.

See Cases Nos. 4, 5, 6, 50, 97.

22. Wherever the nervous system is employed, habits are formed. There are intellectual, moral, emotional, temperamental habits, just as truly as physical habits. In the intellectual field every operation that involves association or memory also involves habits. Good temper, or the reverse, truthfulness, patriotism, thoughtfulness for others, open-mindedness, are as much matters of learning and of habit as talking or skating or sewing. Habit is found in all three lines of mental development: intellect, character, and skill.

Not only does the law of habit operate in all fields of mental activity, but the characteristics which mark its operation are the same. Two of these are important. In the first place, habit formation results in a lessening of attention to the process. Any process that is habitual can be taken care of by a minimum of attention.—Strayer and Norsworthy, *How to Teach,* p. 56, The Macmillan Company.

See Cases Nos. 9, 15, 24, 40, 46, 57, 71, 73, 79, 83, 86, 96.

23. There is always a danger that theory become divorced from practice, and this is particularly true here because morality is conduct. Knowing what is right is one thing, doing it is another, and knowing does not result in doing unless definite connections are made between the two. Instruction in morals may have but little effect on conduct. It is only as the knowledge of what is right and good comes in connection with social situations when there is the call for action that true morality can be gained. Mere classroom instruction cannot insure conduct. It is only as the family and the school become more truly social institutions, where group activity such as one finds in life is the dominant note, that we can hope to have morality and not ethics, ideals and not passive appreciation, as a result of our teaching.

It is without question true that in so far as the habits fixed are "school habits" or "Sunday habits," or any other special

type of habits, formed only in connection with special situations, to that extent we have no reason to expect moral conduct in the broader life situations. The habits formed are those that will be put into practice, and they are the only ones we are sure of. Because a child is truthful in school, prompt in attendance, polite to his teacher, and so on is no warrant that he will be the same on the playground or on the street.—STRAYER and NORSWORTHY, *How to Teach,* p. 182, The Macmillan Company.

See Cases Nos. 13, 18, 29, 55, 60, 72.

24. Though habits come only by repetition and exercise of the learner's own nerves and muscles, yet many parents and teachers seem to expect them to come by magic. Of course they would not admit this, but what else explains their expectations and customs? Instead of seeing to it that children form habits, they rest content with mere exhortations or expositions. Mothers expect little girls to be polite with no further training than an exasperated "Don't be so rude!" can give; teachers suppose that children will be able to add 3 plus 12 because they know 12 plus 3. Children are told how to hold pencils or needles, how to use a plane or a paint brush, how to throw a ball or produce a legato touch on the piano, and then adults are impatient when they do not do these things from the mere telling. As though nerve connections used from ear to associative center would bring about automatism from motor center to hand! As bad as these violations of "form habits . . ." is the ignoring of the rest of the maxim, ". . . as they will be used." . . .

For any desired habit we cannot trust to mere repetition; it must be repetition with satisfactory results. Neutral consequences or unpleasant accompaniments will not succeed in establishing habit.—NORSWORTHY and WHITLEY, *Psychology of Childhood,* pp. 192-193, The Macmillan Company.

See Cases Nos. 10, 11, 16, 77, 86.

25. The two great laws of habit formation are the laws of exercise and effect. These laws apply in all cases of habit

formation, whether they be the purposeless habits of children or the purposive habits of maturity. The law of exercise says that the oftener and the more emphatically a certain response is connected with a certain situation the more likely is it to be made to that situation. The two factors of repetition and intensity are involved. It is a common observance that the oftener one does a thing, other things being equal, the better he does it, whether it be good or bad. Drill is the usual method adopted by all classes of people for habit formation. It is because of the recognition of the value of repetition that the old maxim of "Practice makes perfect" has been so blindly adhered to. Practice may make perfect, but it also may make imperfect. All that practice can do is to make more sure and automatic the activity, whatever it is. It cannot alone make for improvement.—STRAYER and NORSWORTHY, *How to Teach,* pp. 58-59, The Macmillan Company.

See Cases Nos. 9, 12, 15, 78, 86.

26. The second great law of habit formation is the law of effect. This law says that any connection whose activity is accompanied or followed by satisfaction tends thereby to be strengthened. If the accompanying emotional tone is annoyance, the connection is weakened. This law that satisfaction stamps connections in, and annoyance inhibits connections, is one of the greatest if not the greatest law of human life. Whatever gives satisfaction, that mankind continues to do. He learns only that which results in some kind of satisfaction. Because of the working of this law animals learn to do their tricks, the baby learns to talk, the child learns to tell the truth, the adult learns to work with the fourth dimension. Repetition by itself is a wasteful method of habit formation. The law of effect must work as well as the law of exercise, if the results are to be satisfactory. As has already been pointed out, it is not the practice alone that makes perfect, but the stressing of improvements, and that fixing is made possible only by satisfaction. Pleasure, in the broad sense, must be the accompaniment or the result of any connection that is to

become habitual. This satisfaction may be of many different sorts, physical, emotional, or intellectual. It may be occasioned by a reward or recognition from without or by appreciation arising from self-criticism. In some form or other it must be present.—STRAYER and NORSWORTHY, *How to Teach,* pp. 61-62, The Macmillan Company.

See Cases Nos. 5, 6, 10, 12, 14, 15, 19, 26, 32, 46, 73, 86.

27. Another suggestion has to do with the effect of exceptions. James says, "Never allow an exception to occur" in the course of forming a habit. Not only will the occurrence of one exception make more likely its recurrence, but if the exception does not recur, at least the response is less sure and less accurate than it otherwise would be. It tends to destroy self-confidence or confidence in the one who allowed the exception. Sometimes even one exception leads to disastrous consequences and undoes the work of weeks and months. This is especially true in breaking a bad habit or in forming a new one which has some instinctive response working against it.—STRAYER and NORSWORTHY, *How to Teach,* p. 62, The Macmillan Company.

See Case No. 10.

28. As children work in an atmosphere of cooperation, and as they form habits of helpfulness and open-mindedness, we may expect that in some degree these types of activity will persist, especially in their association with each other. In a school which is organized to bring about the right sort of moral conduct we ought to expect that children would grow in their power to accept responsibility for each other.—STRAYER and NORSWORTHY, *How to Teach,* p. 183, The Macmillan Company.

See Cases Nos. 29, 32, 47, 55, 58, 60, 65, 70, 86.

29. But in the last analysis one learns really to see—as distinguished from thinking that he sees—by seeing, as he learns to swim by swimming. Not lectures from the teacher, or words of wisdom from the textbook, or "memory gems"

are the chief need, then, but rather such a course of procedure as will arouse the activity of the pupil's own mind. Our aim, accordingly, must not be to give information, but rather to develop power—the power of observing and reflecting upon the moral issues involving the conduct. And since power which one does not use does its possessor and the world no good, we want to develop the habit of using this power.—SHARP, *Education for Character,* p. 199, by permission, The Bobbs-Merrill Company.

See Cases Nos. 4, 5, 6, 35, 40, 50, 61, 67, 77, 96.

30. A child, who being given the alternatives of learning the multiplication table or taking a whipping, decides in favor of arithmetic, and carries out his decision, may learn the multiplication table, but he is likely to learn likewise habits of evasion, and of overvaluation of appearances and of teachers' marks, and he is likely to learn or acquire mind sets against mathematics, the teacher, and even schooling as a whole. Obviously, the concomitant learning and the mind sets are likely to be far better when one encounters multiplication as an invitation to an inherently satisfying activity.—COE, *Law and Freedom in the School,* p. 55, by permission, The University of Chicago Press.

See Cases Nos. 10, 14, 17, 25, 53, 83.

31. In a very desirable stress upon habits of character, teachers sometimes have been prone to overlook habits of intellect. What sort of intellectual habits are formed in any recitation in which the pupils throw out thoughtless guesses and hasty snap judgments, in which teachers ask questions with obvious answers, or state conclusions which depend apparently upon emphasis rather than upon evidence? A teacher would do well at the close of every recitation to think of the learning that has taken place in terms of habits of mind that have been formed. Think of it this way: The next time John or Mary is up against a life situation which involves a choice of desirable or undesirable ways of acting, will he be more or less likely to act spontaneously without thought; will he be

more or less likely to accept uncritically the judgment of an adult who expresses a forcible opinion; will he be more or less likely to make his decision on the basis of a complete and careful collection of evidence; will he be more or less likely to learn from his own experience?

See Cases Nos. 4, 5, 24, 40, 48, 50, 63.

32. The more regular the treatment by grown persons, the more quickly will the baby get meaning out of his experiences, and learn the signals or part-situations that indicate what is going to happen. If the display of the bonnet and the cheerful "We're going out now," is always followed by a ride, it will always mean a ride. If it is sometimes followed by a ride and sometimes not, it will not be understood, and baby will be confused and helpless or unresponsive. The same is true of all the other signals we give. They must be uniform to be intelligible and effective. If baby has learned from experience what the objectionable, but common, "Mamma spank" means, and then the phrase is used as an unfulfilled threat, it will lose force as a means of control. Or if punishment follows some misdeed one day but not the next, or if the same punishment follows a wilful disobedience or harmful act as is attached to some harmless prank, the child has no basis for forming any independent moral standards. His world is arbitrary and erratic; he will be arbitrary and erratic.—HARTSHORNE, *Childhood and Character,* pp. 8-9, by permission, The Pilgrim Press.

See Cases Nos. 24, 43, 86.

33. The play of children, their contacts with nature and with people, their likes and dislikes, their pains and pleasures, their emotional upheavals, their enterprises and achievements, even their curiosity, were regarded as temporary matters, all to be left behind in the journey toward manhood.

We are now recovering from this disastrous error, just as we are recovering from the parallel notion that certain diseases, as measles, are to be expected in childhood, and are nothing more than an inconvenience of the period. The parallel is

remarkably close. Just as the measles may have after-effects that were unsuspected, so the whole psycho-physical process in the early years produces mind sets that later in life are designated as bent, peculiarity, disposition, idiosyncrasy, gift, natural aversion, "complex," genius for, character, personality. We know that childish whims, fears, tantrums, sex interests and reactions, social attachments and repulsions, sense of success or of failure, sense of strength or of weakness, satisfied or baffled curiosity, feeling of freedom or of restraint—we know that all these have after-effects of great importance.—Coe, *Law and Freedom in the School,* p. 16, by permission, The University of Chicago Press.

See Cases Nos. 12, 83, 87.

34. If a pupil learns things from books simply in connection with school lessons and for the sake of reciting what he has learned when called upon, then knowledge will have effect upon some conduct—namely, upon that of reproducing statements at the demand of others. There is nothing surprising that such "knowledge" should not have much influence in the life out of school. But this is not a reason for making a divorce between knowledge and conduct, but for holding in low esteem this kind of knowledge. The same thing may be said of knowledge which relates merely to an isolated and technical specialty; it modifies action, but only in its own narrow line. In truth, the problem of moral education in the schools is one with the system of impulses and habits, for the use to which any known fact is put depends upon its connections. The knowledge of dynamite of a safecracker may be identical in verbal form with that of a chemist; in fact, it is different, or it is knit into connection with different aims and habits, and thus has a different import.—Dewey, *Democracy and Education,* p. 413, The Macmillan Company.

See Cases Nos. 6, 27, 28, 29, 32, 34, 36, 48, 69, 78.

35. Punishment may accomplish its immediate effect, but at the expense of throwing the subsequent action of the person out of balance. A threat may, for example, prevent a

person from doing something to which he is naturally inclined by arousing fear of disagreeable consequences if he persists. But he may be left in the position which exposes him later on to influences which will lead him to do even worse things. His instincts of cunning and slyness may be aroused, so that things henceforth appeal to him on the side of evasion and trickery more than would otherwise have been the case. Those engaged in directing the actions of others are always in danger of overlooking the importance of the sequential development of those they direct.—Author unknown.

See Cases Nos. 4, 17, 87.

36. Whether the parents know it or not, the very nature of the child's nervous system necessitates learning. It is affected by all that happens to it, and something is happening every minute of the day. The environment of the young child is one of the most important influences in his education. Because of the force of reflex imitation working with this factor of plasticity, the emotional attitudes of those by whom he is surrounded leave their impress on the child before he has lived thirty months. His disposition is being formed; he is becoming irritable, quick-tempered, moody, or sunny and cheerful, just which, however, being determined to a larger extent than people realize by the natures of the adults surrounding him—and this all unconsciously to himself, simply as a result of the modifiability of his neurones. In the field of morals and manners, the same element makes itself felt. The old adage—"Let a child run until he is six and you never catch him"—is a recognition of the far-reaching effects of the habits formed in this period.—Norsworthy and Whitley, *Psychology of Childhood*, p. 189, The Macmillan Company.

See Cases Nos. 24, 41, 59, 72, 78, 83, 85, 86, 87.

37. It is a help if the child definitely knows what the habit is that he is trying to form.—Norsworthy and Whitley, *Psychology of Childhood*, pp. 196-219, The Macmillan Company.

See Cases Nos. 9, 11, 19, 22.

38. In their play children learn to observe quickly, to judge, to weigh values, to pick out essentials, to give close attention; they learn the meaning of freedom through law; they learn the value and function of work and the joy of accomplishment. No wonder that play is regarded by many as the most important educational factor of them all.—NORSWORTHY and WHITLEY, *Psychology of Childhood*, pp. 196-219, The Macmillan Company.

See Cases Nos. 49, 60.

39. Let us caution ourselves at this point not to confuse the motive that leads one to do something for the sake of the social approval of the group with the motive that leads one to do something for the sake of the group, or the work in which the group is engaged. We may use social approval wisely in order to strengthen the desire to work for the sake of the cause, but we need to be on our guard against the danger that the social approval itself will be the sole object for which the child works. The child that is habitually compelled to "show off" for the benefit of admiring callers is in the way of becoming a sycophant, ever playing to the galleries, with no mind of his own, blown about by every wind of doctrine, intent only on applause and unhappy without it.—HARTSHORNE, *Childhood and Character*, p. 188, by permission, The Pilgrim Press.

See Cases Nos. 1, 10, 15, 19, 47.

40. It is not enough to do the right thing—you must do it rightly. It is not enough to do a generous thing—you must do it generously. To do a right thing wrongly is as bad as to do a wrong thing rightly. It mixes up the results.—*The Atlantic Monthly*, Vol. CXXIV, July-December, 1919, p. 342, by permission, Samuel McChord Crothers.

See Cases Nos. 46, 47, 55, 68, 74, 80.

41. How can the schools go about this? I am inclined to say that we have misstated our school objectives too much in terms of specific informations and too little in giving them terms of such characteristics as we have here been discussing. When I say we want to build open-mindedness, that is really a

short way of saying that we want to take the child with his present narrow-mindedness and get him started on the road toward open-mindedness and especially build up in him a disposition to go further on the road. I should then myself wish to see the class periods used much more for building methods of attack, and for attitudes toward problems and toward people, very much more for such things than to get either the specific solutions of problems or get isolated facts that can be used toward specific solutions. In comparison, we have vastly overstated specific skills and vastly understated attitudes and methods of attack. I am myself in no doubt on this point.—KILPATRICK, *Unpublished class discussion.*

See Cases Nos. 16, 59, 63, 65.

42. I am very dubious of all such organizations as honor societies, as well as of grades, medals, and prizes, in general. The thing we want is not that children see or think that they are superior to someone else, but that each shall grow as best he can. I fear that all these "honors" distract from the inherent love of the subject itself and fix attention upon some exterior thing like grades. It can but discourage those who know they cannot make the honor society, so that, personally, I am opposed to all marks, grades, honors, gold stars, honor lists, etc.—KILPATRICK, *Unpublished class discussion.*

See Cases Nos. 15, 17.

43. What starts the habit? If fear of punishment, or the desire for the approbation of the teacher or parent, or some other motive equally external to character, the results are of no great value. There are two reasons for this statement. In the first place, we are trying to develop character, yet all we are actually doing is to start a habit of reacting to the fear of penalty or to the shrinking from disapproval, motives which, as I have already pointed out, are valuable enough in their place, but do not represent character.—SHARP, *Education for Character,* p. 45, by permission, The Bobbs-Merrill Company.

See Cases Nos. 4, 5, 6, 17.

44. One of the strongest factors in fixing habits of all kinds is pleasurable results; to have punishment follow violation of a desirable habit or an exhibition of its opposite is not nearly so efficacious. Punishment is a negative procedure, and results in a cessation of the desired response as soon as the punitive measure is removed. Positive satisfaction connected with the sought-for response is the method far to be preferred. This means that the environment must furnish satisfaction of some kind when the child is truthful, obedient, generous, self-controlled, helpful. Somehow or other, Sunday must be a day to which he looks forward with pleasure; and church-going, prayer, and other religious observances must have an interest attached. The social habits formed in the early years must be put on the same level as all other habits and treated in the same way. Responses that bring satisfaction are the ones which are stamped in, whether moral or immoral. The child, having no power of discrimination, no distinct moral sense, welcomes with equal readiness responses leading to criminal habits and responses resulting in upright living. The element he instinctively responds to is satisfaction. If that is present, then the response will, to his mind, be worth while. Of course, what brings satisfaction must vary with the age of the child and his previous experience. The motives appealed to will vary from obtaining the physical pleasure of eating candy to satisfaction from the belief in divine approval. The essential part to be borne in mind is that the desired result is a real satisfaction to the particular child. Because the motive appealed to influences children in general, or because the response required is right, means nothing in getting a particular child to form a particular habit so that it will be permanent.—NORSWORTHY and WHITLEY, *Psychology of Childhood,* p. 240, The Macmillan Company.

See Cases Nos. 5, 6, 10, 17, 19, 25, 26, 59, 70, 86, 87, 96.

45. Mr. Dooley is reported to have said, "It doesn't make much difference what ye tache a boy, so long as he doesn't loike it!" Many religious educators would reverse the statement

today. From their point of view, it makes little difference what content is learned as the central achievement of the religious educational process. It makes all the difference in the world what the atmosphere is that the boy concomitantly learns. If "Eeny meenie miney mo" be memorized in a situation such that the boy feels that he is sharing in an important group enterprise, that he is one with the spirit of cheer, good nature, and fellowship which pervades the entire group, and such that he is anxious again to meet with the group and again join in their fellowship, then that learning has been worth while. Perhaps the old-fashioned Sunday school teachers had more than a germ of truth in their contention that it was the "atmosphere," the "contagious personalities," that meant more for character than the hymns or the Golden Text.

See Cases Nos. 7, 11, 24, 26, 57, 65, 75, 78, 92.

46. First, it is a general principle that habits, to be fixed and stable, must be followed by satisfactory results and that, working along the opposite line, that of having annoyance follow a lapse in the conduct, is uneconomical and unreliable. This principle applies particularly to moral habits. Truth telling, bravery, obedience, generosity, thought for others, church going, and so on must be followed by positive satisfaction, if they are to be part of the warp and woof of life. Punishing falsehood, selfishness, cowardice, and so on is not enough, for freedom from supervision will usually mean rejection of such forced habits. A child must find that it pays to be generous; that he is happier when he cooperates with others than when he does not. Positive satisfaction should follow moral conduct. Of course, this satisfaction must vary in type with the age and development of the child, from physical pleasure occasioned by an apple as a reward for self-control at table to the satisfaction which the consciousness of duty well done brings to the adolescent.—STRAYER and NORSWORTHY, *How to Teach*, p. 180, The Macmillan Company.

See Cases Nos. 10, 46, 86, 96.

47. It is frequently said that teaching must be judged in

terms of the extent to which it carries over into daily life. Not subject matter but conduct, is said to be the real end of religious education. What shall it profit a child if he memorize all ten commandments, and break most of them the next day?

To many thoughtful persons such a standard seems to neglect some of the essentials of religion. It seems an uninspired moral training. Are there not some things, they ask, which are worth knowing, whether they have any effect upon one's conduct or not? Are there not some thrills worth having, even though they do not bring the social order nearer to the Kingdom of God?

At this point two great streams of thought diverge.

See Cases Nos. 18, 19, 29, 35, 47, 48, 77, 79.

48. Because a child is courteous to one person it does not follow that he is polite to all others; that he tells the truth in some situations does not mean that he is veracious in reality; that he is careless, disorderly, or forgetful in some matters does not involve negligence of others. It was a wise mother who warned her six-year-old boy on the eve of a visit to relatives to mind and obey his aunt just the same as though it were mother; but it was poor policy on the aunt's part to go off for the day omitting a similar precaution with regard to another adult left in charge.—NORSWORTHY and WHITLEY, *Psychology of Childhood,* p. 243, The Macmillan Company.

See Cases Nos. 11, 27, 28, 29.

49. Bullying is possibly the one original tendency that seems wholly bad. It is difficult to discern in it any element of good, and its uprooting, or the substitution of one of the kindlier, more helpful tendencies for it must be one of the duties of every teacher. Its persistence in adult life results in much harm and unhappiness. The brutality of the strong towards the weak, the misuse of power by governments, the refinement of cruelty shown in sarcasm and covered taunts, all find their explanation in this original tendency. Children cannot be held responsible for its existence in them, for it is part of their inherited equipment. They are not degenerate when they

tease or bully, but for the good of society these tendencies must be modified and changed.—NORSWORTHY and WHITLEY, *Psychology of Childhood,* p. 51, The Macmillan Company.

See Cases Nos. 8, 85.

50. This crude instinct of fighting has in it possibilities of development which make for cooperation, group-spirit, and moral fiber. The social instincts are dependent to some extent on this individualistic, non-social root. The trouble with parents and teachers often is that they want to omit the first crude stage of the tendency and come at once to its higher levels; but on logical grounds alone, it is hard to see how, if a boy has been required to inhibit such pugnacious tendencies on the physical level, he can later on fight for country or friends or principles. He has not known what it means, when thwarted, to stand for his wishes and rights; he has not known the sweets of success or the shame of defeat; has not known what it means to suffer for the sake of gaining something that seems worth while. The door has been shut on all this opportunity when first the instinct was strong; how then can we expect him later on to fight his difficulties, take his stand for the right, to suffer for it if need be? As well expect a spoiled child who has always had his own way to be generous, or one who has never heard music to appreciate a Beethoven sonata. As in other instances already discussed, the tendency is there to be used, not to be merely suppressed. It is possible that women would not be so open to the criticism of being "lacking in honor," "of not understanding fair play," or being sneaky and underhanded, if this tendency had received proper treatment in childhood. Fighting, real physical combating, is a good thing for girls as well as boys, but that is only a starting point. The tendency needs modification. The child needs to learn not only to fight for his own rights, but for the rights of others; he needs to learn to be generous in the interpretation of his rights, and to submerge his interests in those of the group—to learn cooperative pugnacity. The situation arousing the fighting instinct and the response

itself should pass from the physical to the spiritual level. Inhibition must be taught in connection with it so that the child learns self-control. Not disuse, nor suppression by punishment, but graded substitutions leading to sublimation is the necessary treatment.—NORSWORTHY and WHITLEY, *Psychology of Childhood,* p. 57, The Macmillan Company.

See Case No. 8.

51. A special form of this substitution method is known as sublimation. Here the emotional tone accompanying an original situation-response series is transferred to another complex and utilized in other, higher ways. Thus, the feelings of anger that might assist in striking out when pushed or interfered with bodily may be directed into energetic fighting for a cause, through newspaper publicity, speeches in the legislature, or similar means. And the feeling of derision or repugnance that by original nature is present when looking at anybody physically grotesque, awkward, or deformed may be transferred to the mental contemplation of anything morally ugly; while, by substitution, the response of sympathy may be felt in the first situation and helpful action follow.—NORSWORTHY and WHITLEY, *Psychology of Childhood,* p. 31, The Macmillan Company.

See Cases Nos. 8, 57.

52. Whether obedience is a desirable trait depends on whom we obey, and under what conditions we obey him. The obedience of the angels to Satan in Paradise Lost is not commonly set up as a model for imitation by aspiring youth. Similarly, industry, and perseverance in killing off rivals by whatever means come to hand are no more virtues in a business man than are industry and perseverance in a burglar.—SHARP, *Education for Character,* p. 43, by permission, The Bobbs-Merrill Company.

See Cases Nos. 3, 4, 5.

53. Loyalty, however, may mean any one of several different things. Granted that within it is always a moral

germ, as the fidelity to one another of the members of an outlaw band, the very fact that this moral germ can survive within social imperfections of every grade makes necessary a critical attitude toward every loyalty whatsoever. When teachers lack this critical attitude, when they induce pupils to plumb their attachments, especially when institutional attachments take the form of pleasurable but unthinking crowd excitement, then moral education is always in danger of becoming immoral by sanctifying our social faults. . . . The most affectionate loyalty is ever that which recognizes the defects in the object of its devotion. Blind loyalty is never quite loyal enough, because it cannot help its object to overcome its defects.—Coe, *Law and Freedom in the School*, p. 95, by permission, The University of Chicago Press.

See Cases Nos. 18, 23.

54. The members of the Athletic teams of our high schools are not allowed to smoke during the training season. Do they or do they not return to their smoking after they have "broken training"? Our high school principals have but one answer. Habits of promptness, neatness, order, etc. are fairly well enforced in our American schools. Do business men who employ the boys fresh from the school find these qualities engrained in them? So far from it that there are constant complaints at their absence. I have had occasion to observe the effects of the training given by military schools, after their pupils have become students at the university. In the majority of cases—not all—a year is sufficient to remove all traces of the training so carefully enforced in such matters as order and neatness.

Suppose the graduate of such a school has been taught in this external fashion, both at school and at home, to tell the truth, he enters the employment of a man who orders him to lie to his customers. The penalty for refusal is dismissal. If the position is a promising one, how long will the opposition of a merely mechanically acquired habit like this last? Evidently, when a young man leaves school he must go forth

equipped not merely with habits, but also with so profound a sense of the importance of the modes of conduct which they represent that he will value them more highly than what he may lose by his loyalty to them.—SHARP, *Education for Character,* p. 47, by permission, The Bobbs-Merrill Company.

See Cases Nos. 13, 23, 97.

55. The pupil may form generalized standards for business, industry, and the state, but from the school he will not learn, except in the rarest instances, to what degree these standards already prevail, or where and how, if actually applied, they would be resisted. Further, the concrete meaning of various ideals is kept obscure because this meaning depends upon social facts that we do not like to talk about. We might take thrift as an example. What is thrift as it is conventionally practiced? It is, according to circumstances, the forced, pinching, never-ending anxiety of multitudes of workers who can hardly feed, clothe, and educate their children, or the systematic elimination of waste from the establishments of the 2 per cent of our population that owns 60 per cent of the property! Does the virtue of thrift mean making one's self comfortable and contented in such a system, or does it mean squeezing into a favored place in the system (one of the 2 per cent if possible), or what? Similarly, what is the meaning of the ideal of hard work? Work for whom, and to what end? Does the ideal of hard work mean adapting one's self to the present industrial system?

These questions do not imply any fault-finding with the teaching of thrift and of hard work, but rather the necessity of noting the limitations of such teaching, and particularly the concomitant learnings that go along with it. When we teach thrift and hard work do we inadvertently teach also the actually existing and everyday working notions of success, of business and industrial standards, and of the rightness of the system as a whole?—COE, *Law and Freedom in the School,* p. 90, by permission, The University of Chicago Press.

See Cases Nos. 18, 27, 28, 29.

56. There is now widespread discontent with our present educational methods and their elaborate futility; but it seems to me that we are rather rarely willing to face the fundamental difficulty, for it is obviously so very hard to overcome. We do not dare to be honest enough to tell boys and girls and young men and young women what would be most useful to them in an age of imperative social reconstruction.—ROBINSON, *The Mind in the Making*, p. 220, by permission, Harper & Brothers.

See Cases Nos. 27, 28.

57. The school that faces the new world life will put this test to all its activities, to lessons, worship and service of all kinds; in what ways does this help these children to understand and practice the life of a religious world? Does this lesson point to life? Does this worship move toward life? No new courses of lessons will help much unless we apply this test always. No courses of lessons, old or new, are likely to be entirely valueless when this test is applied to them, when an endeavor is made to direct them toward actual living. The prime essential is a group of men, officers and teachers, who habitually think about all the school in this way, who are always looking for living realities, who see children as people who are living lives and who can be trained to live religious lives. . . . We must often remind ourselves that there is nothing more sacred than this present life, that the past is hallowed only as it serves to inspire and lead the present. We must often call to mind the fact that the great teacher, Jesus, taught men about their own lives, about their social relations, and about the future of society. We must picture him as he talked of commonplace things, of everyday events, of fishers, and housewives, and farmers. That was intensely real to all who listened; it was their real life. How different from the feeling of the boy whom we try to carry back, through the vehicles of literature and archeology, into the days of Abraham. For one thing we never get him back there; he is living here. Religion is for the here and now to make possible the

tomorrow. The new school will not shrink from the world in which it finds itself. It must teach the life of this world. It must teach, for example, community living with the vision that Isaiah had of a splendid world, a place fit to live in, crowded with the joy of life. It must teach the real steps by which communities and states like that may be realized. It must teach what it actually means to be a Christian in the factory, as a worker at the bench, in the office or the directorate; what it means to be a Christian, a member of a society of common love, in a grocery, in a railroad-engine cab, in the mines and the fields. These are the realities of life to the young. It must teach children their own social relations, in the family, the school, the community life.

One word of caution may be necessary. We have spoken much of the future, but the only way to educate for the future is to train by life in the present. The only way to make a child an effective religious social person in the future is to train him in the experience of religious social living as a child. In teaching for world life we must teach by aiding the child to realize his own immediate child life in religious terms. Do not burden him with the weight of coming years. If he really lives his present life religiously he will grow in the power to live every new stage as it comes in a religious spirit. The whole school may be made an experience of living in a world devoted to kindness, to the enriching, harmonizing, and lightening of all life.—Cope, *The School in the Modern Church,* pp. 43-44, copyrighted 1919, George H. Doran Company.

See Cases Nos. 1, 7, 13, 18, 21, 26, 36, 44, 48, 54, 59, 71.

58. Who does not know the sensation when coming to the school from a busy week in the great world, that one is coming into a quiet back-eddy of life? The struggles and problems of men have been left behind; this hour of teaching has nothing to do with the great strife of life, with labor and industrial affairs, with jangling human passions, with questions of civic betterment. But that is an entirely mistaken notion; it has everything to do with them if it is loyal to its

work. The school is not in a back-eddy of life; it is at its sources.—COPE, *The School in the Modern Church,* p. 281, copyrighted 1919, George H. Doran Company.

See Cases Nos. 22, 23, 26, 64, 66, 67, 72, 75.

59. Morals is often thought to be an affair with which ordinary knowledge has nothing to do. Moral knowledge is thought to be a thing apart, and conscience is thought of as something radically different from consciousness. This separation, if valid, is of especial significance for education. Moral education in school is practically hopeless when we set up the development of character as a supreme end, and at the same time treat the acquiring of knowledge and the development of understanding, which of necessity occupy the chief part of school time, as having nothing to do with character. On such a basis, moral education is inevitably reduced to some kind of catechetical instruction, or lessons about morals. Lessons "about morals" signify as a matter of course lessons in what other people think about virtues and duties. It amounts to something only in the degree in which pupils happen to be already animated by a sympathetic and dignified regard for the sentiments of others. Without such a regard, it has no more influence on character than information about the mountains of Asia; with a servile regard, it increases dependence upon others, and throws upon those in authority the responsibility for conduct. As a matter of fact, direct instruction in morals has been effective only in social groups where it was a part of the authoritative control of the many by the few. Not the teaching as such but the reenforcement of it by the whole régime of which it was an incident made it effective. To attempt to get similar results from lessons about morals in a democratic society is to rely upon sentimental magic.—DEWEY, *Democracy and Education,* p. 411, The Macmillan Company.

See Cases Nos. 12, 23, 27, 28, 29, 67, 72, 77.

60. There are few educational procedures more difficult and delicate than the technique of managing affairs in a given group in such a way that the conduct of the members of the

group will be changed when they have left it and scattered to their various homes, recreations, and vocational employments. Yet it is just this involved process upon which hangs most of the effectiveness of the Sunday school, club discussions, institutes, conferences, sermons, and, in fact, most of the machinery of moral and religious training.

It is apparent that in most cases the process is not successful. Obedience is secured in the Scout troop, but mischief goes on at school. Honesty is assented to on Sunday, but the rules of the business game prevail on Monday.

It is of first importance, if any transfer is to follow, that the problem be faced in the discussion group in a manner as nearly as possible identical with the manner in which it will be faced in the actual life situations. This involves more than similar elements in room, persons present, time of day, and such external items. It means that the problem must be come at in the spirit in which the individual will come at it by himself or in other groups. If what is dourly regarded as "taking others' property" by the Sunday school group be thought of as "having some fun" by the gang on next Tuesday night, the probability of transfer is slight. Let the act under consideration be faced, if possible, by the group who are to face it together later. Let them face it in the same spirit in which they will face it later, with no pious frills. Let them use the same language. Let the consequences appear no less enjoyable and no more serious than they really will seem to the persons involved. Let the decision be made without the compulsion of an external force, such as the teacher, which will not be operative on the future occasion. Let there be no misunderstanding as to the specific opportunities which each member of the group will have to work out the decision here reached. Provide for experimentation and further report after the chance has been given to try out the way of acting which has been approved. Then, perhaps, if all of these conditions can be met, real "transfer" may be expected.

See Cases Nos. 13, 18, 19, 20, 21, 22, 35, 71.

61. It is in the world of story books and movies that the child may find the stuff for his dreams. Honor and beauty may be long oppressed, but are surely triumphant. Sordid greed, impurity, treachery, and cowardice stand forth in naked ugliness. Human motives are simple, retribution certain. Surely here is the native soil in which ideals may thrive!

Yet the discrepancy between such a picture and the world of everyday life raises troublesome questions. Perhaps these children will grow up to think of the difference between honor and dishonor as largely a matter of fairy tales, rather unrelated to factory management. Perhaps they will be added to the overlarge army of those who are intolerant of the persons who cannot see eye to eye with them on the confused issues of social relationships today. Perhaps the result of such training may be a Don Quixote tilting at fancied ills, while the aching hearts of men and women seek not a champion but one who understands.

See Cases Nos. 32, 40, 47, 77.

62. The chief criticisms of the lecture method are, first, that it makes of the learner a mere recipient instead of a thinker; second, that the material so gained does not become part of the mental life of the hearers and so is not so well remembered nor so easily applied as material gained in other ways; third, that the instructor has no means of determining whether his class is getting the right ideas or wholly false ones; fourth, the method lacks interest in the majority of cases.—STRAYER and NORSWORTHY, *How to Teach*, p. 207, The Macmillan Company.

See Cases Nos. 47, 77.

63. We have not taught a thing till we have taught not only how to do it, not only to do it when the teacher says do it, but also, and very important with the child, it is necessary that the child shall himself recognize the proper time when the thing should be done, and then feel the impulse within to do it. The child must know the natural signs of the situation—the signs that the natural situation shows.

Therefore, if you remove these things from their natural situations and surroundings you take the chance of not securing the above-named results. Other things being equal, the more you keep a thing to be learned in its inherent situation, the better.—KILPATRICK, *Unpublished class discussion.*

See Cases Nos. 28, 47.

64. Much of the distress which modern tendencies in religious education bring to those religious workers who approach them for the first time is due to a serious misapprehension. It looks as though Sunday were being profaned by the introduction of all sorts of through-the-week activities. In reality, the result is that everyday activities become more sacred. It looks as though reverence for the church were being forfeited, when, instead, the church fellowship is regarded as one of many earnest cooperative enterprises having a special responsibility for bringing about the Kingdom of God. It looks as though the idea of God had disappeared from the altar, but the child has been taught to find God in all men, wherever love brings together the human need and the awakened response in another's heart. What may seem like disregard for worship services may mean the enlarging of the concept of prayer so that "through each labor, like a litany, is woven the sweet consciousness of Thee."

See Cases Nos. 7, 21, 26, 28, 54, 65, 67, 72, 75.

65. No one can teach who cannot get beyond the pupil's ears and, in imagination, beyond the row of faces around the class. Getting at what we call the real boy and girl does demand imagination, but it cannot be done by the imagination alone. Imagination has value only as it vitalizes facts. A brilliant imagination cannot atone for ignorance; it is efficient only in leading us astray if it is innocent of acquaintance with facts.

We try hard to teach the real boys and girls; but what a surprise it would be if we could follow some of them for a week. We would find that they lived in another world, spoke another tongue when they were spontaneous and free, and

came to Sunday school only to wonder what it was all about and to bear with what patience they could the time that would elapse before they could go out and live again. In such a case any benefits derived are usually accidental.—COPE, *The School in the Modern Church,* p. 64, copyrighted 1919, George H. Doran Company.

See Cases Nos. 7, 19, 23, 35, 51, 52, 57, 67, 72, 87, 97.

66. In conclusion, then, people do learn from analogies. All art offers evidence that analogies are effective. But what people learn from an analogy depends upon:

1. The development of sufficient intelligence to see the similarities and differences involved.

2. Past experience with both the symbol and the relationship, behavior, or concept being symbolized.

3. The amount of similarity between the symbol and the thing symbolized. The likelihood of transfer decreases, other things being equal, as the unlikeness increases. Hence the relative weakness, as a method of teaching, of analogies between physical and chemical "reactions" and moral "reactions."

It would seem wise to pronounce these definite limitations upon the use of analogy.

1. It will be generally futile with children under twelve, and with a significant proportion of all persons over twelve.

2. It will be futile as a means of teaching any "new" experience or behavior, different in kind from those the children know well enough to identify easily.

3. It will be futile, as a rule, as a means of creating a strong emotional drive toward specific ideals or ways of acting, not in themselves inviting. Not impetus but insight may be expected.

4. It will be futile, as a rule, whenever the symbol suggests more attractive and rewarding associations than the one which the teacher is trying to bring out.

5. It will be futile outside the narrow limits laid down by the laws of the transfer of training. It cannot be expected to

produce an attitude which will spread over a whole virtue, as "honesty," or "purity," etc.

6. It will be dangerous, as far as it is effective, in the hands of any person too stupid to note the places where it does not quite fit, or any person too unscrupulous to care how imperfect the analogy, so long as it seems to "prove" his point of view.—WATSON, *What does One Learn from Analogy?* reprint from *Religious Education,* December, 1924, pp. 389-390.

See Case No. 22.

67. The knight of the Middle Ages is the symbol for bravery, and in playing the plays of the knight the child is supposed to get an ideal of bravery, something with meaning. Religious teaching is full of examples of the same supposition. This whole discussion of imagination should show that such teachings are folly, based on lack of understanding of the development of a child's mind. Symbols are used only after direct personal experience of the thing symbolized, not before. Children do not possess abstract truths, nor generalizations; how then could a symbol call them to mind or stand for them? They are the product of much teaching and experience and are characteristic of the philosophical adult mind. Even those teachers who use such symbols may have themselves but a faint glimmering of what the abstractions they stand for really are. The parables of the New Testament made no such mistake in their appeal to the hearers as many a zealous Sunday school teacher does today. To use something outside of a child's experience, something strange and new, in order to teach an unknown truth is incomprehensible, he has no content for either.—NORSWORTHY and WHITLEY, *Psychology of Childhood,* p. 166, The Macmillan Company.

See Cases Nos. 22, 47.

68. Teachers who have heard that they should avoid matters foreign to pupils' experience are frequently surprised to find pupils wake up when something beyond their ken is introduced, while they remain apathetic in considering the familiar. In geography, the child upon the plains seems per-

versely irresponsible to the intellectual charms of his local environment, and fascinated by whatever concerns mountains or the sea. Teachers who have struggled with little avail to extract from pupils essays describing the details of things with which they are well acquainted sometimes find them eager to write on lofty or imaginary themes. A woman of education, who has recorded her experience as a factory worker, tried retelling "Little Women" to some factory girls during their working hours. They cared little for it, saying, "Those girls had no more interesting experience than we have," and demanding stories of millionaires and society leaders. A man interested in the mental condition of those engaged in routine labor asked a Scotch girl in a cotton factory what she thought about all day. She replied that as soon as her mind was free from starting the machinery, she married a duke, and their fortunes occupied her for the remainder of the day.—Reprinted from DEWEY, *How We Think,* p. 221, by special permission, D. C. Heath and Company. All rights reserved.

See Cases Nos. 20, 56.

69. The way in which anything is regularly or statedly done without protest in any group with which a child is associated is assumed to be the way this thing ought to be done. The remark is often heard that small children are ritualists, and innumerable tales are told of how they scrupulously reproduce in themselves, in their dolls, and if possible in their pet animals some precise act that to them represents social reality. A pathetic phase of this process, often revealed when children play being father or mother, is the acceptance of parental arbitrariness and even cruelty as the to-be-expected, and therefore proper, conduct of a parent.—COE, *Law and Freedom in the School,* p. 75, by permission, The University of Chicago Press.

See Cases Nos. 9, 24, 74, 87.

70. It is amazing, in fact, that teachers ever imagined that arbitrariness and self-seeking are best prevented by what to the pupil's experience seems to be an exercise of arbitrari-

ness on the part of others.—Coe, *Law and Freedom in the School,* p. 65, by permission, The University of Chicago Press.

See Cases Nos. 4, 97.

71. The dogmatic type of education causes the pupil to become orthodox by a process of habituation, not by the give-and-take of a group of inquiring minds. Real deliberation of a social sort upon doctrine was finished in some council of long ago. The individual of today can make his complete response to instruction, can become and remain orthodox, without a single act of cooperation with anybody.—Coe, *A Social Theory of Religious Education,* p. 313, by permission, Charles Scribner's Sons.

See Cases Nos. 27, 28, 77, 97.

72. Christians of this sort are accustomed to stand upon their rights, that is, upon precedents that give them some individualistic advantage; therefore such Christians let social wrongs also follow precedent. It is not uncommon—is it not in the natural order of things for stiff economic and political conservatism to be united in the same person with intense dogmatic religion, and to find support therein?—Coe, *A Social Theory of Religious Education,* p. 313, by permission, Charles Scribner's Sons.

See Cases Nos. 27, 28, 77.

73. Character is not a thing. It is a process, a going on, a way of meeting life's situations. It might be called a tendency to grow wise, that is, to think, and to think always more adequately, foreseeing the consequences of action and choosing those lines of action that will accomplish our purposes.—Hartshorne, *Childhood and Character,* p. 169, by permission, The Pilgrim Press.

See Cases Nos. 12, 23, 24, 27, 29, 44, 45, 46, 57, 77, 78, 82, 83.

74. The preacher and the Sunday school teachers must see to it that every regular attendant receives a clear and comprehensive notion of what the Christian ideals are, why they are important, and how they should be applied to the concrete

personal and public moral problems of our daily life. Free discussion should be encouraged of the question of how a Christian should act under such and such circumstances. The blindness of well-meaning people to the evil consequences of some of their acts should be patiently but insistently pointed out, and examples of Christian living studied, that insight into the pitfalls and opportunities of life may grow more penetrating and profound.—DRAKE, *Shall We Stand by the Church?* p. 122, The Macmillan Company.

See Cases Nos. 27, 28, 42, 47, 54, 59, 61, 67, 68, 77, 78.

75. No one other thing, probably, works so fatally against focussing the attention of teachers upon the training of mind as the domination of their minds by the idea that the chief thing is to get pupils to recite their lessons correctly. As long as this end is uppermost (whether consciously or unconsciously), training of mind remains an incidental and secondary consideration. There is no great difficulty in understanding why this ideal has such vogue. The large number of pupils to be dealt with, and the tendency of parents and school authorities to demand speedy and tangible evidence of progress, conspire to give it currency. Knowledge of subject-matter—not of children—is alone exacted of teachers by this aim; and, moreover, knowledge of subject-matter only in portions definitely prescribed and laid out, and hence mastered with comparative ease.—Reprinted from DEWEY, *How to Think,* pp. 53-54, by special permission, D. C. Heath and Company. All rights reserved.

See Cases Nos. 14, 17, 67.

76. When we have made clear to ourselves what sort of world the Father and we as his children desire, must not our next concern be that the young also should desire it? What boots it if they know all Scripture, all doctrine, all church history, and church usages, if they have not both the forward look and the sort of desire that can reconstruct a world? What the pupil needs to adjust himself to is not anything as it has been, but something as it ought to be. Let the curriculum be

drawn from any sort of material—Scripture, history, church life and enterprise, the world of the pupil's present experience and of his imagination—anything that will most surely and rapidly make him share in the Father's desire and labor for society. At each point in the child's growing experience, the essential question is: What in all the world is most likely, if we turn his attention to it, to increase his active, intelligent devotion to the Christian purpose?—Coe, *A Social Theory of Religious Education,* p. 67, by permission, Charles Scribner's Sons.

See Cases Nos. 27, 28, 29, 54, 61, 65, 68, 77, 79, 80.

77. If we really believe that "where love is, God is," and if by love we understand, as Jesus did, not a mere sentiment or impulse, but a purpose, a policy for self-guidance, a thing that does not evaporate as soon as one turns deliberate attention to it, then we can have a religious education that moves entirely within religion. It will consist fundamentally in providing for children conditions in which love is experienced, practiced, wrought into steady and deliberate living by the help of both intellectual analysis and habit formation, and developed into a faith that illumines the crises and the mysteries of life.—Coe, *A Social Theory of Religious Education,* p. 80, by permission, Charles Scribner's Sons.

See Cases Nos. 24, 27, 28, 33, 42, 54, 68, 78, 80.

78. Nothing in Christian education can be more fundamental, therefore, than participation of pupils with one another and with their elders in Christian enterprises, that is, enterprises that aim at special welfare, social justice, and world society.—Coe, *A Social Theory of Religious Education,* p. 69, by permission, Charles Scribner's Sons.

See Cases Nos. 8, 28, 29, 54, 57, 59, 60, 68, 73, 80, 94.

79. But there are many forms of murder and theft which are by no means invariably recognized when seen. When a manufacturer refuses to guard dangerous machinery, or a railroad refuses to equip its cars with automatic couplers until compelled to do so by law, on the ground that it is cheaper to

pay damages for life and limb than to install protective devices; when a manufacturer puts certain adulterants into foods or drugs; when a mine or building inspector neglects to enforce the laws enacted for the safety of those he is sworn to protect —each of these parties is in essence guilty of murder. When a private citizen dodges his share of the burden of taxation, when a newspaper owner accepts advertisements known by him to be fraudulent, he is acting the thief. Yet these things apparently are not infrequently done with a clear conscience.—SHARP, *Education for Character,* p. 159, by permission, The Bobbs-Merrill Company.

See Cases Nos. 18, 28, 61.

80. The highest form of character is deliberative rather than impulsive. It may be a kind-hearted, well-intentioned mother who wishes to feed the baby pickles and candy, because the baby cries for them. Which is the more desirable social behavior today, that of the benevolent youth who throws a dollar bill in the hat of the street car beggar, or that of the young people who band themselves together in school or church to get at the roots of poverty in their neighborhood? It seems safe to venture the statement that benevolent ignorance wreaks more havoc than deliberate malice.

See Cases Nos. 27, 28, 59, 60, 61, 68, 73, 74, 77, 79, 80.

81. A group of intelligent adults in a liberal Protestant church had assembled to study the race problem. They were asked a series of questions in a brief test. Evidently their opinions as to the best policy varied all the way from complete intermixture to rigid segregation. In answer to one question they asserted a unanimous belief that "all race problems will be solved when men agree that the principles of Jesus are right." The leader asked them if they agreed with the principles of Jesus. Unanimously they did. Yet with that agreement, they were as far apart in viewpoint as they were before. Obviously, agreement upon the principles of Jesus, in general, helped little if at all. The race problem remained to be solved on its own merits, a question of this twentieth century.

Here we touch a major defect in the religious training of the past. General principles have been emphasized. Assent has been given to maxims and beatitudes. A watery sort of well-wishing toward all men has been unconsciously encouraged. But the gripping, pulsing, tangled problems of the everyday world have been merely afterthoughts, applications to illustrate the "truths." The meaning of love in coal mines and Jim-crow cars and hospitals for idiots and situations of international injustice has seldom been worked out. Assent, even strong emotional loyalty to the general ideal, is relatively easily obtained. The major problem for religious education, one which must come to occupy the center of attention and the main portion of time and effort, is "What is the Christian Way of Life in the specific situations in which you and I will have to live tomorrow and next week?"

See Cases Nos. *22, 23, 27, 29,* 59, 60, 66, 68, 74, 77, 80.

82. Therefore such questions as the following are becoming a prime concern of Christian thought: If one human life outweighs a world, as Jesus taught, what should we do with a social order that stunts multitudes of human lives for the sake of money, and does it, not by disobedience to the laws of the state, but under the protection of laws and of courts? How can we really believe in human brotherhood if we are willing to acquiesce in a stratification of society into the servers and the served, the rulers and the ruled? Moreover, if brotherly love is, as our religion has always taught, the carrying out of the Father's loving will in human relations, how can the Father himself be willing to be an autocrat, an aristocrat, or a plutocrat? Must not Christians think of God as being within human society in the democratic manner of working, helping, sacrificing, persuading, cooperating, achieving? "My Father worketh even until now, and I work." Divine love, it appears, cannot realize itself anywhere but in a genuine industrial democracy.

Granted this social idealism as the interpretation of the life that is now, the aim of Christian education becomes: Growth

of the young toward and into mature and efficient devotion to the democracy of God, and happy self-realization therein.—COE, *A Social Theory of Religious Education*, p. 55, by permission, Charles Scribner's Sons.

See Cases Nos. 27, 28, 33, 68, 77, 79, 80.

83. The best present growth will best take care of the growth of the future.—KILPATRICK, *Unpublished class discussion.*

See Cases Nos. 19, 40, 45, 49, 50, 57, 59, 60, 67, 82, 83.

84. It calls forth the criticism of many leaders in social psychology today to attribute any of the interests, preferences, and activities of man to "instinct." It seems that there are few, if any, interests which cannot be found to be strongly present in one group, but entirely absent in Eskimos, Fiji Islanders, or some other group of radically different culture.

However, it makes relatively little difference whether we attribute the apparently spontaneous desires and dislikes of children to nature or to nurture. The significant fact remains, that at no point is unguided and untrained "instinctive" behavior satisfactory for life today. Sympathy with suffering must be directed to finding causes, it cannot remain merely palliative. The sex drive may lead toward brutality or saintliness. Curiosity may look at a king or discover bacteria. We may learn to seek the approval of one class of people or another. We may learn to fear criticism or flattery. There is no responsibility for training youth to make a better world which the educator can escape on the plea, "It is natural to do the wrong thing" or "It is natural to do the right thing."

See Case No. 8.

85. We learn to speak by the exercise of will, but no one, I suppose, will assert that an infant who hears only French is free to learn English. Where suggestions are numerous and conflicting we feel the need to choose; to make these choices is the function of will, and the result of them is a step in the progress of life, an act of freedom or creation, if you wish

to call it so; but where suggestion is single, as with religious dogma in ages of faith, we are very much at its mercy. We do not perceive these limitations, because there is no point of vantage from which we can observe and measure the general state of thought; there is nothing to compare it with. Only when it begins to change, when competing suggestions enter our minds and we get new points of view from which we can look back upon it, do we begin to notice its power over us.—COOLEY, *Human Nature and the Social Order,* pp. 32-33, by permission, Charles Scribner's Sons.

See Cases Nos. 25, 55, 57.

86. Ask a hundred persons who regard the Sermon on the Mount as an infallible, God-given revelation whether they consider revenge wrong, and the great majority will answer, "Yes." Put a series of concrete cases to them, the overwhelming majority will sooner or later justify punishment in revenge. Face them with the specific prohibitions of Matthew, and at least half will stand by their guns.—SHARP, *Education for Character,* p. 195, by permission, The Bobbs-Merrill Company.

See Cases Nos. 27, 28.

87. What we need is . . . to see clearly that we are supporting social customs and even laws that actually reward selfishness with power and honor. We who would like to love our neighbors as ourselves are maintaining systems of social control that actually prevent us from doing it. What ails us is not merely that we have grown up in ignorance of the Scriptures, not that our hearts are unresponsive to the call of Jesus. How many men or women who are well versed in the Scriptures, and whose loyalty to the Master is unquestioned, nevertheless do not see that Scriptural principles, and particularly the mind of the Master, are vitally concerned in the present struggle for social justice.—COE, *A Social Theory of Religious Education,* p. 68, by permission, Charles Scribner's Sons.

See Cases Nos. 27, 28, 61, 68, 80.

88. Mere memory even of the logical type will not prepare a child to meet efficiently life situations; but because this fact is true, to go to the other extreme and require little or no memorization is absurd—it makes impossible the realization of the very aim in favor of which memory work has been discarded. Present-day education, in freedom of conduct, is in danger of inducing a foolish lack of dependence on facts, a cheerful belief in pseudo-originality which ignores the achievements of the past, and erratic conduct free from coordination by verification, and from automatic regulation. We are almost afraid of the word "drill"; to that extent are we open to the criticisms of some of the materialists of our world, that the schools simply "amuse" the children. Facts, as well as habits of all kinds, must be present in the child's mind if he is to make any progress in independent work, and this only accomplished by memorizing, and often by drill.—NORSWORTHY and WHITLEY, *Psychology of Childhood,* p. 146, The Macmillan Company.

See Cases Nos. 34, 35.

89. Some things cannot be assigned specifically. How could you assign self-respect to a boy? And yet self-respect makes a difference to a boy. Is hopefulness a worth-while attitude that is built up? Yes. Can you assign it? No. Is it worth while that a child should come to believe in intellectual matters—that there is such a thing as science—and have faith in science? Yes. Can you assign faith in science? No. . . .

So with all appreciations, and particularly with attitudes. You cannot assign them. Then, too, it is exceedingly difficult to assign connectednesses. All you can do is to get something going that involves connectedness, but it is very difficult to get something going by assignment.

You can assign motions of the body, but you cannot assign what goes on inside except in a limited degree.

Thus, the assignment basis breaks down on the finer side of character building. It is only the grosser aspects that can be assigned. Any basis of running schools merely on the

assignment and testing plan is almost absolutely certain to result in the slighting of the finer aspects.—KILPATRICK, *Unpublished class discussion.*

See Cases Nos. 18, 47, 87, 93.

90. Many methods of memorizing have been used by both children and adults. Recently experimental psychology has been testing some of them. So far as the learner is concerned, he may use repetition, or concentration, or recall as a primary method. Repetition means simply the going over and over again the material to be learned—the element depended upon being the number of times the connection is made. Concentration means going over the material with attention. Not the number of connections is important, but the intensity of those connections. In recall the emphasis is laid upon reinstating the desired connections from within. In using this method, for instance, the learner goes over the material as many times as he sees necessary, then closes the book and recalls from memory what he can of it.

The last of the three methods is by far the best, whether the memory desired be rote or logical, for several reasons. In the first place it involves both the other methods or goes beyond them. Second, it is economical, for the learner knows when he knows the lesson. Third, it is sure, for it establishes connections as they will be used—in other words, the learning provides for recall, which is the thing desired, whereas the other two methods establish only connections of impression. Fourth, it tends to establish habits that are of themselves worth while, such as assuming responsibility for getting results, testing one's own power and others. Fifth, it encourages the use of the two factors upon which memory depends, which are most capable of development, *i.e.*, number and organization of associations.

In connection with the use of the material two methods have been employed—the part method and the whole method. The learner may break the material up into sections, and study just one, then the next, and so on, or he may take all

the material and go through with it from the beginning to the end and then back again. Experimental results show the whole method to be the better of the two. However, in actual practice, especially with school children, probably a combination of the two is still better, because of certain difficulties arising from the exclusive use of the whole method. The advantages of the whole method are that it forms the right connections and emphasizes the complete thought and therefore saves time and gives the right perspective. Its difficulties are that the material is not all of equal difficulty and therefore it is wasteful to put the same amount of time on all parts, it is discouraging to the learner, as no part may be raised above the threshold of recall at the first study period (particularly true if it is rote memory); it is difficult to use recall, if the whole method is rigidly adhered to. A combination of the two is therefore wise. The learner should be encouraged to go over the material from beginning to end, until the difficult parts become apparent, then to concentrate on these parts for a time, and again go over from the beginning—using recall whenever possible.—STRAYER and NORSWORTHY, *How to Teach*, pp. 76, 77, 78, The Macmillan Company.

See Case No. 34.

91. Contrary to popular opinion, *adults can memorize* better than children can. Children fall far below adults in their power of immediate memory. All the experimental evidence goes to show that there is a gradual improvement in this power up to about fourteen or fifteen years of age. After that period memory fluctuates. Some investigators, Meumann in particular, claim that improvement goes on, though unsteadily, up to about twenty-two, with a rapid gain in the early teens, whereas many others find but slight improvement after fourteen. A few psychologists, G. Stanley Hall in particular, find that the age from ten to twelve or thirteen is the opportune time for memory development; the majority agree on no one period as better than any other.

The facts concerning permanent memory tend to bear out

the common impression that children have better memories than adults. It is probable that what on the ground of theory one would suppose to be true is really true; namely, that the *retentive power of children is greater than that of adults.* Although retentiveness is weak during the first four years, it improves steadily up to about twelve years old or perhaps slightly later; after that, both ability and accuracy in retention fall off. So that, although children forget more than adults do, as is proved by the conditions of immediate memory, the material that survives the process of obliviscence is retained longer than the same material by the adult. Combining the facts of immediate memory and retention, then, a child of ten would not learn so easily as an adult of thirty for an immediate test of memory, would forget more during the first twenty minutes following the memorizing, but would keep better to the next day or next week whatever survived this first forgetting period. Whatever may be the factors that account for this difference, greater interest, greater plasticity, fewer mental processes going on, or fewer facts already fixed in the person's memory, the fact still remains that what one gets in childhood is more likely to remain than what is fixed at any other time in life. In old age, or sickness, it is the more lately acquired associations of maturity which are the first to fade or become inaccurate; those made in childhood persist. The recent work of the Freudian school tends to emphasize this fact, though rather from the point of view of the force of early impressions tinged with any emotion or excitement.

The practical suggestions arising from these facts are self-evident. If connections, associations are worth while, childhood is the time to fix them. Later in life they can be fixed only at the expenditure of much unnecessary time and labor, and sometimes even that will not suffice. Our forefathers were right in theory, although the material chosen may have been faulty, when they insisted on children memorizing poetry, speeches, maxims, and passages from the Bible. If such material is worth having in memory, the time for getting it is before puberty. On the other hand, the fact that immediate

memory is comparatively poor in childhood makes it imperative that measures be taken to insure the retention of the material beyond the most active period of obliviscence. The value of "overlearning" for purposes of recall needs to be impressed on teachers and students. To be able to repeat a thing once without error, though it may satisfy a laboratory requirement, does not argue a memory of it in the sense of probable accurate retention. The correctness may be a matter of chance as every learner discovers when "trying once more." Consequently, children should be encouraged to learn till they can repeat material at least twice running without error, which will entail a much greater number of repetitions and efforts to recall.—NORSWORTHY and WHITLEY, *Psychology of Childhood,* p. 133, The Macmillan Company.

See Case No. 34.

92. The worst type of highbrow is the one who has acquired information apart from problems. Such information which does not start with nor end in any stirring question on the part of the student is not only useless, but frequently harmful. It is certainly no more justifiable to stuff a boy with information in which he has no present interest than to stuff him with bread and butter at the close of his meal, on the ground that next week he may be hungry.

One of the most recent sins of teachers who have tried to adapt their teaching to the problems of pupils has been to use the problem as a handle to which can be attached an unlimited amount of the information which the teacher would like to have the pupil absorb. Once the child has asked the question, be it ever so trivial, such teachers feel they have full warrant for setting forth an extensive and logical treatment of a matter which the question may have suggested to them.

Teachers of the Bible are particularly prone to this "spring board" method. Because of the great worth which they have found in Scriptural material and the semimagical influence which they attribute to it, they tend to supply pupils with material out of all proportion to the problems involved. In

order to answer an immediate interest in a violation of the prohibition law, it is hardly necessary to rehearse the history and development of the Ten Commandments, the life of Daniel in Babylon, and the unfortunate drunkenness of the early Christians in Corinth. Any teacher who is sincerely anxious that pupils shall find the Bible, or any other subject matter, useful, must make it a point of high honor and conscientious scruple never to use that material unless it is directly pertinent, relevant, and, from the point of view of the pupils, likely to contribute to the solution of the problem in hand.

See Cases Nos. 12, 18, 22, 26, 36, 47, 53, 63, 66, 67, 69.

93. The second danger to be avoided in developing aesthetic appreciation is that of magnifying its dependence on the intellectual factors. To understand, to be able to analyze, to pick out the flaws in a musical selection, or a painting, is not necessary to its appreciation. True, some understanding is necessary, but, as in the case of skill, it is much less than has been taken for granted. Appreciation can go far ahead of understanding. The intellectual factor and the feeling response are not absolutely interdependent in degree. Not only so, but the prominence of the intellectual factor precludes that of the feeling. When one is emphasized the other cannot be, as they are different sorts of mental stuff. Continuous and emphatic development of the intellectual may result in the atrophy of the power of appreciation in any given field either temporarily or permanently. Many a boy's power to enjoy the rhythm and melody of poetry has been destroyed by the over-emphasis of the critical faculty during his high school course. —Strayer and Norsworthy, *How to Teach,* pp. 129-130, The Macmillan Company.

See Cases Nos. 35, 48.

94. A man may know the rules of conduct perfectly and yet be immoral. He may recite a creed or pass examinations in theology, and yet be irreligious. Too much of our time and energy has been used in developing the knowing side in religion and morals, while the conduct and the emotions have

received secondary attention. It should be clearly understood that in no sense is it being suggested that conduct should be blind; in fact, the reverse point of view was urged through the beginning of this chapter. On the other hand, knowledge which does not function in conduct is futile so far as religion and morals are concerned. Because instruction in morals and in religion is so often given as mere classroom exercises, as a matter of books and memory, it often happens that such instruction does not influence conduct. Vital instruction in these fields can only be given in connection with some living situation that calls for a response. Knowledge of facts is surely necessary in order that judgment may be exercised, but here, as elsewhere, such knowledge means most when it is the natural answer to a question aroused by life situations.—NORSWORTHY and WHITLEY, *Psychology of Childhood,* p. 242, The Macmillan Company.

See Cases Nos. 16, 23, 27, 28, 29, 77.

95. This static, cold-storage ideal of knowledge is inimical to educative development. It not only lets occasions for thinking go unused, but it swamps thinking. No one could construct a house on ground cluttered with miscellaneous junk. Pupils who have stored their minds with all kinds of material which they have never put to intellectual uses are sure to be hampered when they try to think. They have no practice in selecting what is appropriate, and no criterion to go by; everything is on the same dead static level. On the other hand, it is quite open to question whether, if information actually functioned in experience through use, in application to the student's own purposes, there would not be need of more varied resources in books, pictures, and talks than are usually at command.—DEWEY, *Democracy and Education,* p. 186, The Macmillan Company.

See Cases Nos. 27, 28, 29.

96. In what sort of situations, then, shall we look for the highest religious values? First of all, they will be situations which are real in the everyday life of pupils. Secondly, they

will be situations in which there is an actual opportunity to practice love and justice, not merely to hear about it. In the third place, the best situations for religious education are those in which the practice is preceded and accompanied by thoughtful analysis, investigation, and deliberation.

See Cases Nos. 27, 34, 44, 45, 46, 47, 48, 59, 60, 61, 63, 68, 79.

97. "Why seek ye the living among the dead?" This ancient challenge might be thrown by every Sunday school pupil at the makers of curricula. Why strain beyond all hope of educational effectiveness, to interpret life today in terms of the partial records of the experiences of certain primitive peoples?

Yet even this is an advance beyond that bibliolatry which left the pupils not even characters who lived long ago. Exalting the Bible so far above all other records of life, those interpreters succeeded really in making of the heroes mere paper-doll figures moving strangely in a far-off, hazy realm. Viewed all on one dead level, the Bible may be held in awe, but it certainly cannot be interesting; its pages may be thumbed reverently, but there can be little light unto the reader's feet.

See Cases Nos. 31, 32, 34, 39, 40.

98. It comes down, of course, to a question of what Christianity is. If it is, as we have said, essentially a Way of Life, then for the love of your children, for the hope of the future of the world, get down to business; teach the children that Way of Life. Make it simple, make it clear, make it direct, apply it to their actual problems of today and tomorrow. Let every boy know clearly what he must do differently if he enrolls himself a Christian. If he is a normal boy and is approached in the right way, he will love to enlist in the Christian army, he will have a real sense of what it means to sing "Onward, Christian soldiers, marching as to war"—to war with unkindness, and impurity, and laziness, and sulking, and ill-temper, and the other enemies which he well knows and to which he can be made heartily ashamed to yield.

This means rescuing the boy's religion from mere church

associations and making it an integral aspect of his daily life. Religion for many men and women, as well as for children, is a sort of intermittent dream, something that wells up in us under the peculiar spell of organ music and pulpit elocution—and disappears in the cold light of Monday morning. Especially to the healthy boy it appeals as rather goody-goody—if not as sheer discomfort. But let the boy realize that life itself is an art, and an art in which skill is learned by precious few, he is at once naturally ambitious to learn it.—DRAKE, *Shall We Stand by the Church?* p. 116, The Macmillan Company.

See Cases Nos. 13, 21, 23, 25, 26, 27, 28, 33, 57, 61, 67, 77, 91, 94.

99. If religion is an attitude or a way of doing things, rather than a series of relatively meaningless and isolated acts, then it is vitally important that we smash once for all the damnably divisive secular-sacred theory which has hung as such a millstone about the neck of Christianity. Certainly, Jesus never taught nor exemplified it. In fact, he did his best to break its hold in the Jewish people. The whole conception must have been the work of morbid and neurotic minds who sought cheaply to compensate for their sins by setting aside one day in the week for wiping the slate clean. That method is too easy.

We have been saying that to play a clean game of basketball is just as religious as studying the Bible—we must go at least a step farther. It's more so, for it costs something—often a very great deal.—DRAKE, *Shall We Stand by the Church?* p. 116, The Macmillan Company.

See Cases Nos. 33, 60, 67, 77, 91.

100. It has always been a question whether any character had lived long enough before to be suitable for religious education. On the other hand, modern religious education almost wholly discards this background of tradition, and turns to sociology, to psychology, and to the present experience of children for its data. The change was strenuously advocated in Bacon's thought.

"Truly as we look for greater knowledge of human things

and a riper judgment in the old man than in the young, because of his experience and of the number and variety of the things which he has seen and heard and thought of, so in like manner from our age, if it but knew its own strength, . . . much more might fairly be expected than from ancient times. . . . I do not think that it matters to the business in hand whether the discoveries that shall now be made were long ago known to the ancients and have their setting and their risings according to the vicissitudes of things and course of ages. New discoveries must be sought from the light of nature, not fetched back out of the darkness of antiquity." Modern religious education says of the realm of religion what Bacon said of the realm of science, "It is dishonorable that the boundaries of the intellectual world should be confined to the discoveries and straits of the ancients." "Men trust too much to their acquirements. They have too little faith in their powers. They have an exaggerated appreciation of past accomplishments, many of which are untrue and harmful, but at the same time they have a lack of confidence in the capacities and powers which produced these attainments in the past." Bacon would not even encourage the development of historical foundation for present superstructure. "It is idle to expect any great advantage from the superinducing and engrafting of new things on old; we must begin anew from the very foundation unless we would revolve forever in a circle with mean and contemptible projects."

See Case No. 31.

101. Fundamental Christian virtues seem to develop without any great dependence upon Biblical knowledge. It is easy to believe that the spirit of love arises more readily in the act of helping a needy friend than in reading, verse by verse, the beautiful story of David and Jonathan. The "business of being a friend" can be, and often is, quite independent of the loyalty of Ruth to Naomi. People engaging in self-sacrificing service of humanity today bring testimony that they were led into their present work more directly through the influence of

having done some tasks in Sunday school, in Young People's Society, or in some social service organization, than through even so impressive an account as that of the call of Isaiah and his noble response. Consider further the response of worship, so peculiarly within the province of religion. Is it best evoked by the study of a Psalm, the story of the building of Solomon's temple, or, on the other hand, by the awful presence of deep valleys overhung by mountains, the infinite restlessness of ocean waves, the heroism of unselfishness in the daily walks of life, the present experience of admiration, anguish, or mystery? Experience is continually showing that the curriculum of Christian education is not a matter of subject matter in textbooks, however great, but that it is interwoven with all the activities of life.

See Cases Nos. 18, 29, 31, 68, 93.

102. Throughout Sunday school history it has been assumed that the main business, and usually the exclusive business, of the Sunday school is to teach the Bible. Even when critics pointed out that some men who had learned the Ten Commandments were kept behind prison bars, and that some individuals who shone brightly in Bible class were not wholly desirable as citizens, employers, or neighbors, the Sunday school did not change its fundamental assumption. Reluctantly heeding the demands of pedagogy, it rewrote its Bible lessons in simplified language and graded courses. Teacher training classes were started, schools reclassified, new chairs and tables purchased, paid supervisors secured, and a clamor raised for lesson time on week days. Anything and everything was given a trial, except that the old assumption was unaltered. The presupposition remained that growth in spiritual living is correlative with the number of facts known about the Bible, church history, or missionary biography.

The modern movement in education attacks precisely this cherished citadel. Any curriculum composed of book matter, whether in arithmetic or religion, is challenged. The Bible as a formal textbook is placed upon the defensive. Educators

point out that growth comes not through schooling in the traditional sense, but through entering into life activities, meeting problems of the real world, here and now. The way to learn to think, to love, and to serve is to be placed in situations which demand thought, which awaken love, and which call forth service. Bible teaching is accused of having made much ado about religion, but of having produced little religion. It has too often been dreary and futile, imposed on children by main strength and awkwardness, and not a response to the free demands of child life.

See Cases Nos. 27, 28, 29, 31, 66.

103. The Bible is the great source-book for the study of the Hebraic spirit as the Iliad and the Odyssey are the source-books for the old heroic spirit of Greece. But source-books are not always the best tools of teaching; and the question is pertinent whether the Old Testament legends and chronicles, or even the Gospel incidents and the missionary journeys of Paul, are the directest and most vital means of awakening or reinforcing the religious life of the youth.

For one thing, the interest of the pupil in a Bible class is primarily attracted, if attracted at all, to the historical episode; and when the moral is drawn it is apt, while accepted without question, to awaken little response. In the second place, those Jews were, after all, a provincial and undeveloped people; and their situations and problems, while really, of course, eternal in many of their aspects, are apt to seem remote and irrelevant to the youth of today. Most boys and girls are interested in contemporary problems, in live issues, in the question how they ought to act under such and such circumstances. And to try to awaken their interest in the religion of today through a study of the Psalms and sermons and anecdotes of the Jews of two thousand years ago is a curious pedagogical inversion.—DRAKE, *Shall We Stand by the Church?* p. 115, The Macmillan Company.

See Cases Nos. 12, 31, 32, 64.

104. The comparative study of religion shows that many

sacred books and persons have been regarded as authoritative sources of truth. In the case of the Hebrew-Christian Scriptures it is easy to trace the process through which these very various writings came to be grouped together and gradually invested with the peculiar sanctity which they have had for the Church. It is easy to point to the naïveté of many of the ideas therein expressed, to the historical inaccuracies and inconsistencies, and even to the crudeness of the morality in certain passages of both Old and New Testaments. All this is, of course, inevitable in an anthology, such as the Bible is, of the literature of a rather primitive, if singularly religious, people. It would certainly not be worth dwelling upon were it not for the persistence of reference in the Church to the Bible as the source of its teaching. An incidental result is that ideas and moral attitudes that would long ago have been generally discredited are assumed to be correct and praiseworthy because of their Biblical context; and men who were passionate, headstrong, fanatical, or grossly immoral are held up to children as Bible-heroes. The arrogant conceit of the Jews that they were the chosen people of the Lord, and therefore justified in invading a peaceful land, destroying the indigenous civilization, and imposing upon it their own culture and religion, is condoned and acclaimed by some of the very people who were loud in their condemnation of a similar tribal arrogance in the Prussians of our own day.—DRAKE, *Shall We Stand by the Church?* p. 77, The Macmillan Company.

See Cases Nos. 31, 42, 43, 66.

105. The challenge of modern education to religious education must not go unheeded. It calls to the full application of laws of character growth with which experimental religion is unfamiliar. It need not lead to a forsaking of the Bible, save as a formal, prescribed "text" or course of lessons. Instead of any text, the Sunday school will place the process of knowing the will of the Father through doing it. Every item of Hebrew history which the child needs to know in order to live at his best in the world today he will find out as life de-

mands it. Every Scripture passage rich in meaning and in beauty of form the child will have opportunity to enjoy. In situations of real, vital, pressing need, the child will turn to the Bible for light and help. The decision he thus makes is not sublimated Sunday spirituality. The help from the Bible is wrought into life. Modern religious education is not losing the Bible, it is finding it again.

See Cases Nos. 12, 27, 28, 29, 31, 71.

106. Scripture offers us records of a wealth of human experience, with the ethical interest paramount in the portrayal. Men and women have faced all kinds of problems, and sometimes their responses have been beneficial, sometimes harmful, to themselves and others. The very fact that the incidents of the Bible are remote in time and the people described are different in race and custom aids the student in generalizing on the ethical issue. There is something convincing in the knowledge that a line of conduct worked well with Hebrews and with Greeks, with youthful poets and with hoary sages, just as it seems to work well today. Of course, there are large sections of Scripture which deal with situations a child never meets. Such sections must be admitted useless in this approach. But in so far as any individual or group finds itself facing a problem which is in some essential, like that faced by some individual or group in Biblical records, then the Bible may well be an important one among several helps, to the handling of the already existing life problem.

See Cases Nos. 32, 56, 64.

107. At the Convention of the Religious Education Association in Milwaukee in 1925 Professor Gerald Birney Smith summarized the answers of twenty-five leading religious educators in these words:

1. "Thoughtful people are seeking a relatively new type of religious experience. This is stimulated by our modern conception of the universe and our modern contact with social problems. It completely abandons the otherworldly framework of traditional Christianity. It is a religious experience which

enables people to live in vital and spiritually creative attitudes toward this modern world.

2. "This new experience is almost startlingly free from a sense of dependence on the church. It makes very little use of conventional theological doctrines.

3. "It is a type of religious experience which, turning away from theology and creeds and ecclesiastical ceremonies, seeks with confidence and even passion, Jesus as the only truly religious person from whom we may expect help and light. Not the theologically defined Christ, but Jesus who lived among men and understood and helped them, is the object of faith.

4. "Back of this spirit of eager quest and this confident faith in Jesus is the longing for a more vital experience of God. The pathway to this experience is through mystic reverence and prayer, rather than through philosophical definitions.

5. "The familiar means of promoting and interpreting religious experience—the Bible, prayer, worship, fellowship with Christian people—are all valued but not in themselves. They must be fitted to experience; experience must not conform to them. The Bible is thought of in a rather incidental way as an aid to religious experience. It quickens one to acquire religion for himself. Emphasis is laid on experiences of Biblical characters rather than on doctrines as such."—*Religious Education,* Vol. XX, pp. 273-274.

See Cases Nos. 31, 32, 41, 42, 43.

108. Modern religious education has faith enough in the Bible to believe that it can make its own place. Rather than straining to "get the Bible in," the religious educator today must be alert to those situations in which pupils themselves want the Bible. The exact nature and occasion of the demand will vary with the different surroundings and activities of particular groups. But whatever meaning the Bible has for life cannot be lost, for from life itself will come the demand for those tales and poems of rugged beauty, those teachings of gentle but profound wisdom, the record of that wavering but upward course of the search for spiritual realities.

There are situations in child life which call for a knowledge of Bible history. No child can grow up in a civilization profoundly influenced by Scripture, and not feel some interest in the story and achievements of that people, who, more than any other ancient nation, have determined institutions in this western world. The child has a right to all the truth we have.

See Cases Nos. 31, 56.

109. Modern religious education is ready to have done with such time-serving. It is seeking to construct a curriculum out of the experiences of daily life, in which children shall study with hand, and heart, and head. It looks to the informal method of Jesus rather than to the book-bound Sunday school traditions. It goes out from scientifically constructed classrooms, into the fields, and along the highways of life. If the immediate interest be Sabbath keeping, or the perils of riches, or the payment of tribute to Cæsar, it studies the question when the need comes up.

See Cases Nos. 31, 66.

110. If the child be led to live his life to the full, he will want to enter into the literature as well as the history of his world. Somehow he should have the opportunity for the classics of all arts to play upon his soul. Perhaps some day the church schools will arrange for "Bible concerts," in which tales like those of the Jahwist, or the parables of Luke, or great poems like those of the Isaiahs, or great dramas such as Job, can be presented for their sheer, innate appeal. The spell of their antiquity will enhance their charm. They stir the heart more strangely because they have stirred men through so many centuries.

See Case No. 32.

111. But a real comprehension of the great spiritual hero whose name we bear, it is the duty of the Church to try to give; and in some measure an acquaintance with the prophets that went before, and the apostles that followed after.

Furthermore, religious teachers will continue to draw

from the Bible, and from other ancient writings, illustrations, and parables, and texts for the duties they present to their pupils.—DRAKE, *Shall We Stand by the Church?* p. 118. The Macmillan Company.

See Cases Nos. 27, 28, 61, 66, 68.

112. Why do we not give to children the same privilege which adult Christians are wont to claim? The Bible for most Christians is precious because of the way in which it helps to meet the needs of life. It has a message for sorrow in John 14. It has its challenge to indolence in the Proverbs, its spur to the social conscience in the prophets and in James. It has a message for times of thanksgiving and of despair, of freshness and weariness, of birth and of death. It is exactly because it has ministered so often that it has become to those who have used it precious beyond dispute.

Is it not probable that children may learn to love these ancient words, through the same process which has led us? The road to the experience of the Psalmist whose delight was in the law of the Lord is not built by arduous memory tasks, by involved explanations, by systematic historical study, nor by any other means so well as by the simple experience of finding in the Scriptures genuine help at times when help is needed.

See Cases Nos. 34, 36.

113. Seeking light on the place of any material, Biblical or extrabiblical, in our curriculum, let us consider the experience of ordinary, intelligent adults. Is it our custom to read a chapter a day out of Shakespeare, "Paradise Lost," Wells' "Outline of History," Darwin's "Origin of Species," James' "Varieties of Religious Experience," etc., meanwhile asking, "Now how can I apply this in my life?" Or is it more customary to utilize such material in order to fill a need, or answer a question? I daresay most of us go along until we find that there is information which we need, a point of view we don't quite understand, a problem in life on which we need the guidance of others, a mood which demands artistic expression.

Then we consult our libraries, our experience, and our friends. The more careful the student the less apt is he to swallow great chunks of material whole, hoping to digest it some day, and the more apt is he to select carefully, reading only such items as are likely to be of real help. Can we justify any other procedure in questions of international peace, missions, prohibition, sex education, honesty, jealousy, prayer, church relations, or any aspect of the Christian life?

See Cases Nos. 31, 64.

114. Once there was brought home to me in a very beautiful and unexpected manner the Christian truth about God's essential oneness with humanity. Weary from my afternoon calls, I had just returned home. Entering the side hall that was already dark, I saw through the door slightly ajar my little son and daughter at play. Philip, eight years old, was building up blocks on the floor, while Esther, two years younger, was standing under the electric light with both arms raised as high as she could stretch them over her head. Seeing her dramatic position, and the unusual look on her face, I remained silent in the hall, knowing that something was coming. With intense feeling she said:

"Oh Philip! of course we would kiss God!" To which Philip replied:

"Oh you couldn't kiss God. He is a spirit. Why God is in you—and in me."

Still standing in her dramatic position with the light shining full on her face, she began lowering her arms slowly, and as her expression of comprehension deepened she said:

"Oh, well then, Philip, if God is in you and in me, if we were to kiss each other we would kiss God."

"Yes, that is right, you would," was his response.

Then said she, "Let us kiss God." He arose promptly, and the children, throwing their arms tightly around each other, kissed God.

If ever there was a glad father, I was one. Standing there in the dark hall I thought:

"God bless the dear children, they have the evangel. That is the very essence of the Christian religion. Inasmuch as ye did it unto the least of these ye did it unto me."—SWAIN, *What and Where Is God*, pp. 129-130, The Macmillan Company.

See Case No. 75.

115. The child gets its concepts of religion and theology, just as it gets its concepts of "running" and "thoroughness," of "redness" and "meat" and "right." The use of any word, in the experience of a child, represents the gathering together of certain past experiences, and binding them with a label.

That child who has experienced at home tenderness, affection, consideration, mutual respect, has a background of experience to weave into his concept of God which the child who has known such things only "by the hearing of the ear" can never have. The most important function of the early environment of the child, in relationship to his idea of God, is to give him, daily, the opportunity to act with intelligent love, in a society in which he is treated with intelligent love.

See Cases Nos. 24, 41, 42, 43, 66, 75, 91, 93.

116. All that goes on in the life of childhood may have its influence upon the concept of God. The direct spoken word probably contributes less than do nameless attitudes, haunting tones of voice, evidences of unreality, revenge, or bitterness on the part of parents or associates. How many incidental remarks and chance phrases must have been built into the picture of God which H. G. Wells formed in childhood. He writes: "I who write was so set against God, thus rendered. He and His hell were the nightmares of my childhood; I hated Him while I still believed, and who could help but hate? I thought of Him as a fantastic monster perpetually spying, perpetually listening, perpetually waiting to condemn and strike me dead; His flames as ready as a grillroom fire. He was over me and about my feebleness and silliness and forgetfulness as the sky and sea would be about a child drowning in mid-Atlantic."

Mrs. Betts in *The Mother-Teacher of Religion* tells a

story of a little girl nearly four years old who had just lost her father. She did not understand the funeral and the flowers and the burial. She came to her mother in the evening and asked where her papa was. The stricken mother replied, "God has taken him."

"But when is he coming back?" asked the child.

The mother answered that he could not come back.

"Not ever?" persisted the child.

"Not ever," whispered the mother.

"Won't God let him?" asked the relentless questioner.

The heartbroken mother hesitated for a word of wisdom, but finally answered, "No, God will not let him come back to us."

And in that moment the harm was done. The child had formed a wrong concept of God as one who would willfully take away her father and not let him return. She burst out in a fit of passion, "I don't like God! He takes my papa and keeps him away."

That night she refused to say her prayer, and for weeks remained rebellious and unforgiving toward the God whom she accused of having robbed her of her father.

See Cases Nos. 42, 43, 66.

117. It is probable that the facts of Jesus' life may very well be taught in childhood with large use of the dramatic and manual arts. In the early teens, the emphasis should be wholly upon his physical activities. He should be played up as a man of much physical prowess and courage. He should stand up as a man of action. We had better "soft-pedal" the death of the cross. Boys in the early teens can't understand it. The men at Springfield, forty of them, answered the question, "Would younger boys admire Jesus more if he had turned on his enemies at the cross and chased them back in Jerusalem?" with a hearty and unanimous "Yes." We may not like this, but it seems to be a fact.—*YMCA Forum Bulletin,* March, 1924.

See Case No. 31.

118. "This is the first and great commandment, and *the second is like unto it.* Thou shalt love thy neighbor as thyself." The real meaning of this relationship was not understood by the generations which thought of salvation, atonement, forgiveness, and sin, only in terms of man and God. Jesus is not interpreting a peculiar arbitrariness on the part of the Father when he insists that no gift shall be brought to the altar until the giver is first reconciled with his brother. There is no sin against God, and no reconciliation to God which is not a sin against humanity, a reconciliation to neighbors.

See Cases Nos. 27, 28, 77.

119. Woodworth in his "Dynamic Psychology" has pointed out that every habit and skill which the organism acquires may become a drive. Let a man smoke a cigar after dinner, read a paper at breakfast, ride on a certain car, kneel each night by his bedside, sleep with his bed in a given corner, and before long every one of those habits will be capable of setting up a considerable clamor in case something interferes with its usual course. The customary ways of doing things may or may not ever come into formal verbal statement. They are none the less insistent masters of thought and conduct.

See Cases Nos. 27, 46, 57, 77, 86.

120. The fatherhood of God has been preached by Christians for over eighteen centuries, and the brotherhood of man by the Stoics long before them. The doctrine has proved compatible with slavery and serfdom, with wars blessed, and not infrequently instigated, by religion which it requires a brave clergyman or teacher to denounce today. . . .

How, indeed, can a teacher be expected to explain to the sons and daughters of business men, politicians, doctors, lawyers, and clergymen—all pledged to the maintenance of the sources of their livelihood—the actual nature of business enterprise as now practiced, the prevailing methods of legislative bodies and courts, and the conduct of foreign affairs? Think of a teacher in the public schools recounting the more illuminat-

ing facts about the municipal government under which he lives, with due attention to graft and jobs! So, courses in government, political economy, sociology, and ethics confine themselves to inoffensive generalizations, harmless details of organization, and the commonplaces of routine morality, for only in that way can they escape being controversial. Teachers are rarely able or inclined to explain our social life and its presuppositions with sufficient insight and honesty to produce any very important results. Even if they are tempted to tell the essential facts they do not dare to do so, for fear of losing their places, amid the applause of all the righteously minded.—ROBINSON, *The Mind in the Making,* pp. 17-21, by permission, Harper & Brothers.

See Cases Nos. 61, 77.

121. Today we cannot think of the public schools as having any smaller task than that of preparing young citizens for living together. Moreover, we are engaged, in both theory and practice, in bringing school training closer and closer to the everyday occupation of a citizen, his labor for a livelihood. . . . But we shall not empty out of the church into the state school the whole function of social education. Rather, we shall define and realize more definitely than ever before the educational implications of the old faith that God himself is love. Gladly cooperating with everyone who endeavors to put the love of one's neighbor into education, we shall go on to probe the educational significance of the two great commandments in the Christian faith. For us there must be a theory and a practice in which the love of God to us and our love to him are not separated from, but realized in, our efforts toward ideal society, the family or Kingdom of God. Such a theory of Christian education we have not as yet.—COE, *A Social Theory of Religious Education,* pp. 8-9, by permission, Charles Scribner's Sons.

See Cases Nos. 54, 63, 71, 86.

122. It is particularly needful that Sunday school teachers and preachers of sermons shall remember that character

qualities are abstractions. No one is ever kind without being kind to someone, under particular circumstances. No one is ever brave, ever courteous, or trustworthy without being so in certain specific situations. Indeed, it is almost impossible to think of gratitude, or pity, or sympathy without thinking of particular persons and events in one's own experience. Surely such remembered aspects of social intercourse are not the primary foundations of character. The social experience itself is primary. The child even more than the adult requires not explanations of, and incentives for, unselfishness. He needs the living, present experience of unselfishness in commonplace, everyday experience with the people he meets.

See Cases Nos. 18, 22, 23, 24, 41, 42, 43, 57, 59, 93.

123. A "good" child is traditionally one who is compliant toward his elders. That is, for the most part "good" is anything that is approved, and "bad" anything that is condemned, by adults. This, I say, is the usual state of the child mind. But it is not the invariable state, and it may be made by education less usual than it is.

For even children press back to the sources of ethical impulse, thinking no longer of a law to which one submits, but of some self-evidencing good or self-evidencing bad as a possible end-result of conduct. A delightful story is told of a child who was restless at night because he kept thinking how he would like to put a drop of cold water on Dives' tongue! A pupil in a primary class in a Sunday school, after hearing the story of the passage of the Israelites through the Red Sea, was invited to look at a Tissot picture of it. "Mrs. M.," said she to the teacher, "it doesn't seem fair that the horses, too, should be drowned." A boy of about six asked: "Were any children drowned in the Flood—any little children that didn't know how to do right?" What has been called children's sense of justice has been noticed by everybody who studies children. It is often an echo of adult standards—sometimes a cruel echo, as in children's almost universal belief in the justice of savage punishment. Yet now and then direct contempla-

tion of a situation, say, of a persecuted dog, or of the amiable qualities of a member of the "lower classes," or of the grotesqueness of someone's moral self-conceit, or of the inefficiency of some standard process, produces an original moral valuation that outruns our moral conventionalities.—COE, *Law and Freedom in the School,* pp. 83-84, by permission, The University of Chicago Press.

See Cases Nos. 40, 42, 54.

124. There is nothing more ordinary than children's receiving into their minds propositions . . . from their parents, nurses, or those about them, which, being insinuated in their unwary as well as unbiased understandings, and fastened by degrees, are at last (and this whether true or false) riveted there by long custom and education, beyond all possibility of being pulled out again. For men, when they are grown up, reflecting upon their opinions and finding those of this sort to be as ancient in their minds as their very memories, not having observed their early insinuation, nor by what means they got them, they are apt to reverence them as sacred things, and not to suffer them to be profaned, touched, or questioned. —LOCKE, *Essay Concerning Human Understanding,* Book IV, Chap. XX.

See Cases Nos. 40, 42, 43, 59, 67.

125. Our children must practice open-mindedness, good judgment, and tolerance. Children are naturally more shut-minded than we commonly think. They tend to be very conservative with regard to the things to which they are accustomed.—KILPATRICK, *Unpublished class discussion.*

See Cases Nos. 48, 50.

126. A significant danger in the modern educational approach with its increased emphasis upon pupil-self-determination is that the educator shall overlook his obligation to widen the experience upon which the pupils make choices. Selection and choice within the range of experience and data which pupils bring to the school are not without value, but it is definitely limited and inadequate.

Every great teacher has brought his pupils time and again to see new and alluring vistas opening before them. "Oh, I never thought of that before." "Ah, that is a new idea!" "You have started something now. Tell me where I can find more light." The pupil who has no such experience is indeed unfortunate. The institution, whether home, or church, or school, which does not consciously plan to bring such stimulating enlargement to the human beings it guides is failing to make its full contribution to human freedom.

See Cases Nos. 68, 74, 100.

127. Just so, the ethics of an occupation represent chiefly the way in which it actually is carried on. "What's wrong with it? We've always done it." As far as I have been able to ascertain, no church ever tries a minister for heresy because he teaches an outworn doctrine; the heretic, the wrongdoer, is always the one who says the unexpected or unconventional thing. . . .

The extreme readiness of the young to take the impress of the social order just as it exists, though this readiness contains one essential condition for the growth of moral character, makes the young the main vehicle for perpetuating the defects as well as the virtues of any age.—Coe, *Law and Freedom in the School,* pp. 77-88, by permission, The University of Chicago Press.

See Cases Nos. 28, 77.

128. While it is best not to insist upon an analysis of the feelings that one has in enjoying a picture or a poem or a great character, it is worth while to encourage choice. Of many stories which have been told, children may very properly choose one which they would like to tell to others. Of many poems which have been read in class, a group of boys may admire one and commit it to memory, while the girls may care for another and be allowed to memorize it. Wherever such cooperation is possible, the picture which you enjoy most is the one that will mean most in power of appreciation if placed in your room at home. Spontaneous approval, rather than an

agreement with an adult teacher who is considered an authority, is to be sought for.—STRAYER and NORSWORTHY, *How to Teach,* p. 135, The Macmillan Company.

See Cases Nos. 20, 48, 51, 69.

129. Faith must be cultivated by our own act of believing, not by reasoning about faith; love by our own act of love, not by fine words about love; thought by our own act of thinking, not by merely appropriating the thoughts of other men; and knowledge by our own investigation, not by endless talk about the results of art and science.—PESTALOZZI.

Education and instruction, discipline and school, seek, as a rule, the grounds for determining their requirements and their management either wholly outside the life of children, or, even if within the life of the human being, yet derived from a time which is in respect to the child so far in the future as to have for him no power at all of attraction, of arousing, and of development. Education must not only be founded on life as it actually appears, must not only be connected with life, but must also form itself in harmony with the requirements of life, of the surroundings and of the time and with what they offer.—FROEBEL.

See Cases Nos. 18, 23, 50, 54, 59, 60, 68, 75, 93.

130. Morality involves conflict with opposing forces, and in this we must depend not upon inertia but life. What is required, therefore, even in the interest of a permanent outward conformity, is a spirit of positive and ardent devotion to moral ideals. "No virtue is safe that is not enthusiastic," writes the author of "Ecce Homo." Not that it will ever be possible to dispense with the training, whether self-imposed or imposed by the parent or teacher, that issues in habit. The ideal must make a channel by which it habitually passes over into action, or the outcome will be a weak, nerveless sentimentalist, a nuisance—or worse—to others, and a curse to himself. —SHARP, *Education for Character,* p. 47, by permission, The Bobbs-Merrill Company.

See Cases Nos. 17, 18.

131. If a man acts righteously, and is always aware of the righteousness, we call him a prig, a prude, and a moral egotist. Blessed is the man who can act worthily with a fine unconcern about the way he looks while he does it. The difference between the two is always easy to recognize and always difficult to define. Probably we shall find it in the fact that the first man thinks, "What shall *I* do in this case? What would be the finest and best thing for a person of my high character to do?" The second thinks, "Here is an unhappy situation. What ought to be done about it? Here goes!" The attention of the first is on his character, that of the second on the objective situation.

See Cases Nos. 18, 33, 93.

132. Moralizing before, after, or about any story is an almost certainly futile process. If the story is strong, vivid, clear, the child has lived into it and seen the concrete, specific relationships in their genuine moral relationship. In that case moralizing is unnecessary and likely to destroy the sense of reality and break up the vivid dream. If the story has not been good enough to carry its own moral, in the actual personal relationships portrayed, then no amount of moralizing will add to the usefulness of that story.

See Cases Nos. 20, 21.

133. Too often the attention of parents and teachers is fixed upon the character of government rather than upon the source. If discipline be firm, fair, just, and merciful, is not that sufficient? No, not for any society the aim of which is the development of persons. Kirby Page has well said that he would prefer to live in a poorly and inefficiently governed democracy rather than in a benevolent autocracy. In the case of children particularly, the extent to which the government is a government *of* and *by* the pupils determines in large degree the extent to which it is a good government *for* the pupils.

See Cases Nos. 23, 24, 25, 85.

134. No one has ever explained why children are so full of questions outside of the school (so that they pester

grown-up persons if they get any encouragement), and the conspicuous absence of display of curiosity about the subject matter of school lessons. Reflection on this striking contrast will throw light upon the question of how far customary school conditions supply a context of experience in which problems naturally suggest themselves. No amount of improvement in the personal technique of the instructor will wholly remedy this state of things. There must be more actual material, more stuff, more appliances, and more opportunities for doing things, before the gap can be overcome. And where children are engaged in doing things and in discussing what arises in the course of their doing, it is found even with comparatively indifferent modes of instruction that children's inquiries are spontaneous and numerous, and the proposals of solution advanced varied and ingenious.—DEWEY, *Democracy and Education,* p. 183, The Macmillan Company.

See Cases Nos. 26, 53, 66, 69.

135. Some will ask, "If children's purposes are the things you consider, and you try to develop particularly certain attitudes and skills in handling their own everyday problems and situations, will they ever learn the things they really need?" So hardened are we to the old way of doing things, we can hardly imagine children wanting to learn to read, or to spell, or to multiply, or to know something about the Bible. However, the few intelligent experiments thus far conducted seem to indicate that, properly conducted, there is no need for fear. Children in one school of religion, in three different grades at widely varying ages, are insisting that, more than anything else, more than any modern problems, or high school problems, or city excursions, or what not, they want to find out more about the life of Christ, or about how the Bible came, or about the real nature of the Old Testament. No pressure at all has led them or held them in these trails. Needless to say, they are to a considerable extent getting the thing they would not have gotten had someone told them they "ought" to study it. If we turn to the day school for illustration, we can point

to the experiment of Professor Collings, in which the best of the old methods competed for three years in a school almost exactly like that in which the project method was functioning, free as the wind. At the end of three years the project school measured, by standard tests, 137 per cent of the attainment of the ordinary school. This was in the old-line subjects and quite apart from the tremendous increase in social interests, and community enterprise. A half dozen similar experiments, with similar results, are reported from Germany.—WATSON, *The Project Method, YMCA Forum Bulletin,* March, 1924.

See Cases Nos. 14, 36, 53, 69.

136. A pupil has a problem, but it is the problem of meeting the peculiar requirements set by the teacher. His problem becomes that of finding out what the teacher wants, what will satisfy the teacher in recitation and examination and outward deportment. Relationship to subject matter is no longer direct. The occasions and material of thought are not found in the arithmetic or the history or geography itself, but in skillfully adapting that material to the teacher's requirements. The pupil studies, but unconsciously to himself the objects of his study are the conventions and standards of the school system and school authority, not the nominal "studies." The thinking thus evoked is artificially one-sided at the best. At its worst, the problem of the pupil is not how to meet the requirements of school life, but how to seem to meet them—or how to come near enough to meeting them to slide along without an undue amount of friction. The type of judgment formed by these devices is not a desirable addition of character. —DEWEY, *Democracy and Education,* p. 184, The Macmillan Company.

See Cases Nos. 17, 32, 49, 53.

137. No thought, no idea, can possibly be conveyed as an idea from one person to another. When it is told, it is, to the one to whom it is told, another given fact, not an idea. The communication may stimulate the other person to realize the question for himself and to think out a like idea, or it may

smother his intellectual interest and suppress his dawning effort at thought. But what he directly gets cannot be an idea. Only by wrestling with the conditions of the problem at first hand, seeking and finding his own way out, does he think. When the parent or teacher has provided the conditions which stimulate thinking and has taken a sympathetic attitude toward the activities of the learner by entering into a common or conjoint experience, all has been done which a second party can do to instigate learning. The rest lies with the one directly concerned. If he cannot devise his own solution (not, of course, in isolation, but in correspondence with the teacher and other pupils) and find his own way out, he will not learn, not even if he can recite some correct answer with one hundred per cent accuracy. We can and do supply ready-made "ideas" by the thousand; we do not usually take much pains to see that the one learning engages in significant situations where his own activities generate, support, and clinch ideas—that is, perceived meanings or connections. This does not mean that the teacher is to stand off and look on; the alternative to furnishing ready-made subject matter and listening to the accuracy with which it is reproduced is not quiescence, but participation, sharing, in an activity. In such shared activity, the teacher is a learner, and the learner is, without knowing it, a teacher—and upon the whole, the less consciousness there is, on either side, of either giving or receiving instruction, the better.—DEWEY, *Democracy and Education,* p. 188, The Macmillan Company.

See Cases Nos. 21, 49, 66.

138. A youth who has had repeated experience of the full meaning of the value of kindliness toward others built into his disposition has a measure of the worth of generous treatment of others. Without this vital appreciation, the duty and virtue of unselfishness impressed upon him by others as a standard remains purely a matter of symbols which he cannot adequately translate into realities. His "knowledge" is second-handed; it is only a knowledge that others prize unselfishness as an excellence, and esteem him in the degree in which he

exhibits it. Thus there grows up a split between a person's professed standards and his actual ones. A person may be aware of the results of this struggle between his inclinations and his theoretical opinions; he suffers from the conflict between doing what is really dear to him and what he has learned will win the approval of others. But of the split itself he is unaware; the result is a kind of unconscious hypocrisy, an instability of disposition. In similar fashion, a pupil who has worked through some confused intellectual situations, and has fought his way to clearing up obscurities in a definite outcome, appreciates the value of clarity and definition.—DEWEY, *Democracy and Education,* p. 275, The Macmillan Company.

See Cases Nos. 27, 29, 55, 68.

139. To draw inferences has been said to be the great business of life. Everyone has daily, hourly, and momentary need of ascertaining facts which he has not directly observed: not from any general purpose of adding to his stock of knowledge, but because the facts themselves are of importance to his interests or to his occupations. The business of the magistrate, of the military commander, of the navigator, of the physician, of the agriculturist, is merely to judge of evidence and to act accordingly. . . . As they do this well or ill, so they discharge well or ill the duties of their several callings. It is the only occupation in which the mind never ceases to be engaged.—MILL, *System of Logic,* Introduction, par. 5.

See Cases Nos. 46, 51, 52, 91.

140. As the researcher in science or history serves neither self nor party, but the truth; as the true physician, when he faces disease, is guided neither by self-interest nor by opinions of the patient nor by popular conceptions of healing; as the faithful minister of religion endeavors to obey God rather than men, so the real educator, enduring (if need be) as seeing the invisible, leads forward into freedom a society that is fettered by selfishness and by institutional timidities. He leads society into freedom by leading children into it, and this he does by giving them practice in it. He lets free that within

us that is ready to rebuke our selfishness, our partisanship, our institutionalism and dogmatism, our aloofness and class-feeling, and the nationalism that stands in the way of the unification of mankind. This means, not freedom from law, but freedom through law and through the making of law. We grow free only as we extend and deepen the bonds that unify us—only as we think, plan, act, judge, and enjoy together.—Coe, *Law and Freedom in the School,* p. 129, by permission, The University of Chicago Press.

See Case No. 44.

141. I am not advocating any particular method of treating human affairs but rather such a general frame of mind, such a critical open-minded attitude, as has hitherto been but sparsely developed among those who aspire to be men's guides, whether religious, political, economic, or academic. Most human progress has been, as Wells expresses it, a mere "muddling through." It has been man's wont to explain and sanctify his ways, with little regard to their fundamental and permanent expediency. An arresting example of what this muddling may mean we have seen during these recent years in the slaying or maiming of fifteen million of our young men, resulting in incalculable loss, continued disorder, and bewilderment. Yet men seem blindly driven to defend and perpetuate the conditions which produced the last disaster.

Unless we wish to see a recurrence of this or some similar calamity, we must, as I have already suggested, create a new and unprecedented attitude of mind to meet the new and unprecedented conditions which confront us. We should proceed to the thorough reconstruction of our mind, with a view to understanding actual human conduct and organization. We must examine the facts freshly, critically, and dispassionately, and then allow our philosophy to formulate itself as a result of this examination, instead of permitting our observations to be distorted by archaic philosophy, political economy, and ethics. As it is, we are taught our philosophy first, and in its light we try to justify the facts. We must reverse this process,

as did those who began the great work in experimental science; we must first face the facts, and patiently await the emergence of a new philosophy.—ROBINSON, *The Mind in the Making*, pp. 13-14, by permission, Harper & Brothers.

See Case No. 61.

142. We are to educate our pupils to the acceptance of proper standards primarily by training them to see the implications of their own deepest ideals of human relationships. What we must not do, on the other hand, is to appeal to public opinion to settle questions of right and wrong, at least in any other way than as confirming conclusions otherwise reached. The reasons for this assertion should now be clear. In the first place, we are trying to train our pupils to think, and the appeal to authority represents the cessation of thought. In the second place, as has been asserted above in matters of right and wrong, authority, in so far as it has any effect—and I do not question the fact that it has a large effect—determines, in the main, what we believe we believe rather than what we actually believe. And it is the latter rather than the former which counts when we face a concrete temptation. Right, we have said, represents what the good man wants to do. You can move another to do right (I am not speaking of outer conformity but of inner acceptance) only as you can make him see that the action in question is what he really wants human beings as such to do. In the face of serious temptation to the contrary he will ordinarily not act unless he can see this with his own eyes.—SHARP, *Education for Character*, p. 269, by permission, The Bobbs-Merrill Company.

See Cases Nos. 18, 27, 43, 45, 50, 64, 67, 77, 80, 100.

143. In all of the work which involves thinking, it is of the utmost importance that we preserve upon the part of pupils, in so far as it is possible, an open-minded attitude. It is well to have children in the habit of saying with respect to their conclusions that, in so far as they have the evidence, this or that conclusion seems to be justified. It may even be well to have them reach the conclusion in some parts of their work

that there are not sufficient data available upon which to base a generalization, or that certain principles which are accepted as valid by some thinkers are questioned by others, and that the conclusions which are based upon principles which are not commonly accepted must always be stated by saying: it follows, if you accept a particular principle, that this particular conclusion will hold.

We need more and more to encourage the habit of independent work. We must hope as children pass through our school system that they will grow more and more independent in their statement of conclusions and of beliefs. We can never expect that boys and girls, or men and women, will reach conclusions on all of the questions which are of importance to them, but it ought to be possible, especially for those of more than usual capacity, to distinguish between the conclusions of a scientific investigation and the statements of a demagogue. The use of whatever capacity for independent thought which children possess should result in the development of a group of open-minded, inquiring, investigating boys and girls, eager and willing in confronting their common community problems to do their own thinking, or to be guided by those who present conclusions which are recognized as valid. They should learn to act in accordance with well-established conclusions, even though they may have to break with the traditions or superstitions which have operated to interfere with the development of the social welfare of the group with which they are associated.—STRAYER and NORSWORTHY, *How to Teach,* pp. 123-124, The Macmillan Company.

See Cases Nos. 36, 38, 40, 42, 49, 63, 64, 66, 67, 81, 100.

144. Even when principles and ideals have grown, as they should, out of experience with specific life situations, they must be used, like all generalizations, with discretion. Seldom does a life situation offer only a single issue, capable of being decided by stalwart adherence to a single principle. Outside of Sunday school texts we are forced to choose whether in this instance we shall be truthful and frank, or shall be considerate

and courteous. In other instances we may have to choose between justice and mercy, bravery and obligation to family, sincerity and obedience to law, lower and higher loyalties. Often the man with deeply grounded principles which he endeavors rigorously to apply will find himself more confused, and less successful in finding the right solution than is the man who meets each situation as it comes on the basis of its own merits. "Whom does this affect and how does it affect him? What will be the consequences of this act?" It is never safe to get far from these elementary questions.

See Cases Nos. 23, 44, 45, 46, 100.

145. In this regard is not the philosophy of the educative process essentially a matter of getting people to the place where they can decide for themselves?—KILPATRICK, *Unpublished class discussion.*

See Cases Nos. 38, 46, 50, 51, 52, 63, 64, 67, 74, 97, 100.

146. The aim of instruction is not to impose truth but to promote growth. The whole teaching enterprise is to be brought under the notion of growth—of vital, not mechanical, processes. Hence the term "instruction" must be emptied of its traditional implication of telling pupils what to believe. To impose our beliefs upon a child, even though the beliefs be utterly true, is not to promote the growth of a free personality—it may even be an invasion of personality; it may subject one individual to another instead of emancipating each and every one into full membership in a self-governing society, the democracy of God.

To argue that we already possess the truth, since it has been revealed, and that therefore we ought to impose beliefs upon children, betrays an interesting confusion. The elements with which the argument deals are three: The truth, the pupil, and the teacher who is supposed to bring these two together. What, now, if the teacher is unable to eliminate himself from the finished product? What if the teacher comes between the pupil's mind and the truth and stays there? This, in fact, does happen when the attempt to impose beliefs is most

successful. When pupils are tractable, what is the authority to which they submit—what is it, that is, from their own point of view? It is the Sunday school teacher, the pastor, the text-book, or tradition in the form of hearsay. Even if we train the pupil to say sincerely that it is the Pope, the church, or the Bible to which he submits, this say-so of his is our own handiwork; we have interposed ourselves between the pupil and reality, and we have no guarantee that the truth becomes his own possession.—Coe, *A Social Theory of Religious Education,* pp. 64-65, by permission, Charles Scribner's Sons.

See Cases Nos. 16, 27, 28, 36, 38, 43, 45, 64, 66, 67, 77, 97, 100.

147. The whole notion of transferring ready-made thoughts to the mind of another is psychologically fallacious. When a pupil trustingly repeats our formulae after us, and even when he sincerely believes that he grasps and holds as his own the truth that the formulae represent, what really happens is that he is moved by social forces to conform to the group that surrounds him and to separate himself by pseudo-knowledge from other men. What we have here is neither knowledge nor belief in any vital sense, but partisanship. This kind of instruction in childhood produces not only in Catholicism but also in Protestantism an easily recognized adult type, the man who settles historical and scientific questions without historical or scientific study, and by the results judges whether his neighbors are sheep or goats.—Coe, *A Social Theory of Religious Education,* p. 65, by permission, Charles Scribner's Sons.

See Case No. 22.

148. It is commonly said that most of life's major choices are made by the individual before he reaches the age of twenty-five. Moreover, any choices the individual may make later will be determined in large measure by the skill in analysis, selection, and evaluation which he has developed in earlier years.

See Cases Nos. 25, 50, 51, 52, 63, 74, 81, 82.

149. If the formula, "Do what I tell you," can do so much

to demoralize and devitalize the manhood of a nation, is it likely that it will leave the youth of that or any other nation unscathed? . . .

Let him (the teacher) abandon his dogmatic attitude toward the child, with the formal and mechanical methods which it necessitates; and let him be content to stand aside and efface himself, allowing the child's nature to unfold itself, and merely giving him some measure of guidance and stimulus and such materials as he may happen to need. Above all, let him cease to appeal to motives which are unworthy of the child's better nature—the fear of external punishment, the hope of external reward, the desire to surpass others and exalt himself at their expense. . . .

"We must begin by recognizing that the ultimate source of authority is not the will of the teacher, but the unfolding spirit of the child."—HOLMES, *Freedom and Growth and Other Essays.*

See Cases Nos. 16, 67, 70, 81, 97, 100.

150. It must be the aim of religious education then . . . not to teach pupils what to believe, but to teach pupils to think, and to think independently so as to arrive at reasoned convictions of their own.—R. E. A., 1923.

See Cases Nos. 38, 40, 43, 45, 50, 51, 64, 66, 74, 77, 81, 100.

151. Rousseau's ideal of education, based on child nature, was full, free, untrammeled growth. "All instruments have been tried," he says, "except the only one which can succeed—well-regulated liberty."

See Cases Nos. 51, 52, 57.

152. Shall we educate for democracy or for autocracy? Shall we develop individuals whose function it is to direct themselves by the light of a social ideal toward which they freely and gladly move, or shall we develop individuals whose function it is to obey other individuals so that these other individuals may reap the fruits of their obedient and docile labor? Machines, or human beings—we must choose which we shall make of our children. If we are free to choose, or are not

already so well regimented by our own training as to be incapable of choice, we shall of course choose democracy. Wherever there is real choice there is democracy already, and our conclusion is foregone.—HARTSHORNE, *Childhood and Character,* p. 231, by permission, The Pilgrim Press.

See Cases Nos. 19, 25, 51, 52, 67, 70, 81, 99.

153. Train your young people by work. The way to learn to swim is to get into the water; the way to teach church work is to put them into the work. Give them experience before you give them textbooks. Trying to do a thing is the best teacher of the need of training. The work itself, when under direction, is the best form of training.

Young people are capable of much more than we commonly expect of them. Sometimes we complain that they seem to be irresponsible, but have we ever laid on them real responsibilities? Give a young man a real task, lay on him a heavy load so that he will know you are not "making believe" to keep him amused, and you will find his back stiffen and his lips tighten up as he buckles to meet your expectations. . . . We have had too much make-believe for young people. They soon tire of the petty offices in play-societies; they know they are not the real thing. Making a young man the presiding genius of a doll's house does not prepare him for parenthood. What does prepare him then? Sharing the responsibilities of the home as the friend and companion of Father and Mother. This is the best preparation of all. Responsibilities make people responsible. But what of their lack of experience? Experience can be gained only through experiencing. The only way to have experienced workers is to give them the experience while they are most capable of profiting by it. . . . Of course we would not turn out all the older officers. But in many instances it would be possible for officers to take an associate, a younger person who would work with him, sharing the labor and the honor and becoming proficient through experience.—COPE, *The School in the Modern Church,* pp. 219-220, copyrighted, 1919, George H. Doran Company.

See Cases Nos. 26, 33, 54, 55, 57, 60, 65, 68, 93, 94.

154. The first significance of this change, at least the one most evident, is the new place of the teacher. Formerly here on one side was one who knew and could tell; on the other side were those who were receiving knowledge. Now all are on one side, commonly engaged in discovery. True, the teacher will know much the others do not know—and the class will know that the teacher knows—but the teacher will so lead and so share in the process of learning that he—or she—will, with the class, know more and more as each step is taken. The members of the class will feel that the teacher is working with them, rather than on them, in a common endeavor to do things and thus to know things.—COPE, *The School in the Modern Church,* p. 96, copyrighted 1919, George H. Doran Company.

See Cases Nos. 36, 42, 61, 69, 81, 95, 97, 100.

155. Perfect freedom of thought and speech is the prerequisite of mental health in any institution or organization. But it is not enough. Thought may be free but foolish. The Church needs not only the spirit of tolerance and open-mindedness, it needs to train its members, and above all its ministers and writers, in accurate thinking.—DRAKE, *Shall We Stand by the Church?* p. 76, The Macmillan Company.

See Cases Nos. 38, 48, 61, 100.

156. Education comes from surmounting obstacles, not from having them smoothed out of the way by someone else. Collective thinking, too, while it has its advantages, has also its serious drawbacks. For example, the pupils are much given to throwing out crude suggestions without criticism, on the principle that if there is anything the matter with them, "probably" the fact will be discovered by someone else. Thus superficiality, the curse of the American mind, is in danger of being directly encouraged.—SHARP, *Education for Character,* p. 86, by permission, The Bobbs-Merrill Company.

See Cases Nos. 49, 55, 63, 65, 68, 69, 95, 96.

157. There is a fundamental difference between "expres-

sional activities" and natural-life activities which may relate to the same problem. In the first case the activity of the children is directed to illustrate a solution which has been given them. It is a form of mimicry not unlike acting a part in a play which another has written. The activity will, indeed, lead to a deepening of the impression made by the words. But the impression, however strong, has a character of remoteness, outsideness, and irrelevancy.

In natural-life activities children are confronted by problems and situations. Somehow they struggle through to find their way out. Here also the race experience must enter. The artful teacher knows how to make available for pupils those experiences of the past which will help to guide them in choosing, selecting, and evaluating. But note the difference. The activity comes first, and the race experience fits into the life mold. In "expressional activities" the choice gems of experience are first formulated, and a piece of the child's life is fitted into the mold of the generalization. The natural-life activities have not only the greater reality, the more likelihood of determining future conduct, but have also the immense advantage of leading to the evaluation and criticism of the experience of the past in the light of the needs of today. Natural-life activities can remold the Sabbath to fit man; "expressional activities" would remake man to fit the Sabbath.

See Cases Nos. 49, 56, 70, 71.

158. "Respect the child. Be not too much his parent. Trespass not on his solitude. But I hear the outcry which replies to this suggestion: Would you verily throw up the reins of public and private discipline; would you leave the young child to the mad career of his own passion and whimsies, and call this anarchy a respect for the child's nature? I answer, Respect the child, respect him to the end, but also respect yourself. . . . The two points in a boy's training are to keep his naturel and train off all but that; to keep his naturel, but to stop off his uproar, fooling, and horseplay; keep his nature and arm it with knowledge in the very direction in which it

points" (Rousseau). And, as Emerson goes on to show, this reverence for childhood and youth, instead of opening up an easy and easy-going path to the instructors, "involves at once immense claims on the time, the thought, on the life of the teacher. It requires time, use, insight, event, all the great lessons and assistances of God; and only to think of using it implies character and profoundness."—DEWEY, *Democracy and Education,* p. 62, The Macmillan Company.

See Case No. 70.

159. Openness of mind means accessibility of mind to any and every consideration that will throw light upon the situation that needs to be cleared up, and that will help determine the consequences of acting this way or that. Efficiency in accomplishing ends which have been settled upon as unalterable can coexist with a narrowly opened mind. But intellectual growth means constant expansion of horizons and consequent formation of new purposes and new responses. These are impossible without an active disposition to welcome points of view hitherto alien; and active desire to entertain considerations which modify existing purposes. Retention of capacity to grow is the reward of such intellectual hospitality. The worst thing about stubbornness of mind, about prejudices, is that they arrest development; they shut the mind off from new stimuli. Open-mindedness means retention of the childlike attitude; closed-mindedness means premature intellectual old age.

Exorbitant desire for uniformity of procedure and for prompt external results is the chief force which the open-minded attitude meets in school. The teacher who does not permit and encourage diversity of operation in dealing with questions is imposing intellectual blinders upon pupils—restricting their vision to the one path the teacher's mind happens to approve. Probably the chief cause of devotion to rigidity of method is, however, that it seems to promise speedy, accurately measurable, correct results. The zeal for "answers" is the explanation of much of the zeal for rigid and mechanical

methods. Forcing and overpressure have the same origin, and the same result upon alert and varied intellectual interest.

Open-mindedness is not the same as empty-mindedness. To hang out a sign saying "Come right in; there is no one at home" is not the equivalent of hospitality. But there is a kind of passivity, willingness to let experiences accumulate and sink in and ripen, which is an essential of development. Results (external answers or solutions) may be hurried; processes may not be forced. They take their own time to mature. Were all instructors to realize that the quality of mental process, not the production of correct answers, is the measure of educative growth, something hardly less than a revolution in teaching would be worked.—DEWEY, *Democracy and Education,* p. 206, The Macmillan Company.

See Case No. 77.

160. The notions which we do not question, the points of view which we simply assume and take for granted that everyone has, are ways of thinking which we have experienced so often with mild satisfaction that they have become parts of our unconscious life. We usually call them common sense.—Author unknown.

See Case No. 37.

161. Moreover, opportunity for making mistakes is an incidental requirement. Not because mistakes are ever desirable, but because overzeal to select material and appliances which forbid a chance for mistakes to occur restricts initiative, reduces judgment to a minimum, and compels the use of methods which are so removed from the complex situations of life that the power gained is of little availability. It is quite true that children tend to exaggerate their powers of execution and to select projects that are beyond them. But limitation of capacity is one of the things which has to be learned; like other things, it is learned through the experience of consequences. The danger that children undertaking too complex projects will simply muddle and mess, and produce not merely crude results (which is a minor matter) but acquire crude

standards (which is an important matter), is great. But it is the fault of the teacher if the pupil does not perceive in due season the inadequacy of his performances, and thereby receive a stimulus to attempt exercises which will perfect his powers. Meantime, it is more important to keep alive a creative and constructive attitude than to secure an external perfection by engaging the pupil's action in too minute and too closely regulated pieces of work. Accuracy and finish of detail can be insisted upon in such portions of complex work as are within the pupil's capacity.—DEWEY, *Democracy and Education,* p. 231, The Macmillan Company.

See Cases Nos. 49, 60, 65, 95, 96.

162. "It must be admitted that there is a realm in which the best we can do is to try to help children see why we have decided the question as we have." No one asks that children decide for themselves whether they shall play with fire, or sit up all night. This realm, involving the protection of life for the child and others, must be carefully distinguished from education. It is "child care" or "child nurture." There is probably not much education in it. Real character growth comes in proportion as either children or adults face their own problems frankly, predict consequences, make their decisions, and in practice suffer the consequences.—WATSON, *The Project Method, YMCA Forum Bulletin,* March, 1924.

See Cases Nos. 44, 46, 53, 97, 99.

163. I have not sought nor do I seek either to force or ensnare men's judgments, but I lead them to things themselves and the concordances of things, that they may see for themselves what they have, what they can dispute, what they can add and contribute to the common stock.—BACON, *The Great Institution,* Preface.

See Cases Nos. 38, 45, 46, 50, 63, 66, 67, 77, 81.

164. If the pupil is to be educated through his own purposeful acts, through decisions made and executed by himself, what is the function of the teacher? Does the project imply abnegation of control, or rather a more subtle way of "putting

over" predetermined designs? Is the pupil to have real initiative and control, or is he merely to think so and be happy over it?—Coe, *Law and Freedom in the School,* p. 41, by permission, The University of Chicago Press.

See Cases Nos. 20, 44, 45, 46, 51, 63, 69, 95.

165. 1. The first is of those who seldom reason at all, but do and think according to the example of others, whether parents, neighbors, ministers, or who else they are pleased to make choice of to have an implicit faith in, for the saving of themselves the pains and troubles of thinking and examining for themselves.

2. This kind is of those who put passion in the place of reason, and being resolved that that shall govern their actions and arguments, neither use their own nor hearken to other people's reason, any farther than it suits their humor, interest, or party.

3. The third sort is of those who readily and sincerely follow reason, but for want of having that which one may call large, sound, roundabout sense, have not a full view of all that relates to the question. . . . They converse but with one sort of men, they read but one sort of books, they will not come in the hearing but of one sort of notions. . . . They have a pretty traffic with known correspondents in some little creek . . . but will not venture out into the great ocean of knowledge.—Locke, *Essay Concerning Human Understanding.*

See Cases Nos. 27, 66, 67.

166. Having first determined the question, according to his (Aristotle's) will, he then resorts to experience and, bending her into conformity with his placets, leads her about like a captive in a procession. . . .

Borrowed knowledge is like fairy gold which turns to dust in the hands of another. We may as well hope to see with another's eyes, as to know by another's knowing. . . . (The old rationalism Locke felt to be a great hindrance to open-mindedness and growth.)

Principles are what people fall back on to protect their

most cherished dogmas and to enable their imposition without reason.—LOCKE, *Essay Concerning Human Understanding.*

See Cases Nos. 27, 28.

167. It has been customary to assert that children do not think so often as adults, that the amount of thinking done by children in a day is less than the amount done by adults in the same length of time. This is probably true; but when one realizes what creatures of habit adults are, what slaves to custom and tradition, what blind upholders of what is, one wonders how great the difference is after all. Consideration of the mental life of the thousands in the factories and mines, of the women who are overworked in the home, of the overdriven men and women who hold position in the business world, even of college students, forces any observer to the conclusion that little, very little, thinking is done by the average adult. There can be no doubt that a gifted child of six or seven will do many times the amount of thinking in a day that many adults do.—NORSWORTHY and WHITLEY, *Psychology of Childhood,* p. 171, The Macmillan Company.

See Cases Nos. 54, 66, 74.

168. The undemocratic assumption is that to teach is to impose the teacher's thought and will upon the pupil. Here is social bias of the most serious import. It ever seeks to justify itself by considerations drawn from the incapacity of children for self-guidance. But it is ever self-condemned because there is lacking in it any provision for bringing pupils to genuine self-guidance, especially to the union of cooperation and liberty that is essential to popular government. The old type of teaching assumed that the use of authority is simply to control others for any good end; the new type assumes that the use of authority is to bring others to self-control, emancipating them from external controls. The only authority to which the teacher has any right is that which is continuously extinguishing itself.—COE, *A Social Theory of Religious Education,* p. 193, by permission, Charles Scribner's Sons.

See Cases Nos. 16, 27, 28, 45, 46, 67, 74, 99.

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169. It is uncomfortable to many minds to reflect that they have no final authority to which to appeal. Either they must determine truth for themselves, personally and individually, or they must determine upon some person or group whose word they will take. Every dogmatism in religion is essentially a statement by some person or group, "Here is truth as we see it. Follow *us*." Note that the appeal in such a case must be to accept the decision of other human beings. The apostles may insist that it is "God" or "Truth" to which they demand allegiance. Still it remains somebody else's interpretation of God, somebody else's vision of truth, for which I surrender my own discrimination and judgment.

See Cases Nos. 37, 64.

170. It is very painful to most minds to admit that the past does not furnish us with reliable, permanent standards of conduct and of public policy. We resent the imputation that things are not going, on the whole, pretty well, and find excuses for turning our backs on disconcerting and puzzling facts. We are full of respectable fears and a general timidity in the face of conditions which we vaguely feel are escaping control in spite of our best efforts to prevent any thoroughgoing readjustment.—ROBINSON, *The Mind in the Making*, p. 130, by permission, Harper & Brothers.

See Case No. 37.

171. Morality, then is a relative term. What is of highest moral value in one age may be immoral in another because of change in social conditions. As society progresses, as different elements come to the front because of the march of civilization, so the acts that are detrimental to the good of the whole must change. Today slander and stealing a man's good name are quite as immoral as stealing his property. Acts that injure the mental and spiritual development of the group are even more immoral than those which interfere with the physical well-being.—STRAYER and NORSWORTHY, *How to Teach*, p. 174, The Macmillan Company.

See Cases Nos. 30, 62.

172. This reliance on authority is a fundamental primitive trait. We have inherited it not only from our mediæval forefathers, but, like them and through them, from long generations of prehistoric men. We all have a natural tendency to rely upon established beliefs and fixed institutions. This is an expression of our spontaneous confidence in everything that comes to us in an unquestioned form. As children we are subject to authority and cannot escape the control of existing opinion. We unconsciously absorb our ideas and views from the group in which we happen to live. What we see about us, what we are told, and what we read have to be received at their face values so long as there are no conflicts to arouse skepticism.

We are tremendously suggestible. Our mechanism is much better adapted to credulity than to questioning. All of us believe nearly all the time. Few doubt, and only now and then. The past exercises an almost irresistible fascination over us. As children we learn to look up to the old, and when we grow up we do not permit our poignant realization of elderly incapacity among our contemporaries to rouse suspicions of Moses, Isaiah, Confucius, or Aristotle. Their sayings come to us unquestioned; their remoteness makes inquiry into their competence impossible. We readily assume that they had sources of information and wisdom superior to the prophets of our own day.—ROBINSON, *The Mind in the Making,* pp. 127-128, by permission, Harper & Brothers.

See Case No. 37.

173. Morality is not, then, a matter primarily of mere conduct. It involves conduct, but the essence of morality lies deeper than the act itself; motive, choice, are involved as well. Mere law-abiding is not morality in the strict sense of the word. One may keep the laws merely as a matter of blind habit. A prisoner in jail keeps the laws. A baby of four keeps the laws, but in neither case could such conduct be called moral. In neither of these cases do we find "control" by the individual of impulses, nor "conscious choice" of conduct.

In the former, compulsion was the controlling force, and in the second, blind habit based on personal satisfaction. Conduct which outwardly conforms to social law and social progress is unmoral rather than moral. A moment's consideration will suffice to convince anyone that the major part of conduct is of this non-moral type. This is true of adults and necessarily true of children. As Hall says, most of the supposedly moral conduct of the majority of men is blind habit, not thoughtful choosing. In so far as we are ruled by custom, by tradition, in so far as we do as the books or the preacher says, or do as we see others do, without principles to guide us, without thinking, to that extent the conduct is likely to be non-moral. This is the characteristic reaction of the majority of people. We believe as our fathers believed; we vote the same ticket, hold in horror the same practices, look askance on the same doctrines, cling to the same traditions. Morality, on the other hand, is rationalized conduct. Now, this non-moral conduct is valuable so far as it goes. It is a conservative force, making for stability, but it has its danger. It is antagonistic to progress. So long as the conditions surrounding the non-moral individual remain unchanged, he will be successful in dealing with them, but if conditions change, if he is confronted by a new situation, if strong temptation comes, he has nothing with which to meet it, for his conduct was blind. It is the person whose conduct is non-moral who suffers collapse on the one hand, or becomes a bigot on the other, when criticism attacks what he held as true or right. Morality requires that men have a reason for the faith that is in them.—STRAYER and NORSWORTHY, *How to Teach,* pp. 171-172, The Macmillan Company.

See Cases Nos. 4, 29, 30, 33, 37, 50, 62.

174. The modern "principle" is too often only a new form of the ancient taboo, rather than an enlightened rule of conduct. The person who justifies himself by saying that he holds certain beliefs, or acts in a certain manner "on principle," and yet refuses to examine the basis and expediency of his principle,

introduces into his thinking and conduct an irrational, mystical element similar to that which characterized savage prohibitions. Principles unintelligently urged make a great deal of trouble in the free consideration of social readjustment, for they are frequently as recalcitrant and obscurantist as the primitive taboo, and are really scarcely more than an excuse for refusing to consider one's convictions and conduct. The psychological conditions lying back of both taboo and this sort of principle are essentially the same.—ROBINSON, *The Mind in the Making,* p. 91, by permission, Harper & Brothers.

See Case No. 37.

175. Few of us . . . study the origin of our cherished convictions. The Baptist missionary is ready enough to see that the Buddhist is not such because his doctrine would bear careful inspection, but because he happened to be born in a Buddhist family in Tokio. But it would be treason to his faith to acknowledge that his own partiality for certain doctrines is due to the fact that his mother was a member of the First Baptist Church of Oak Ridge. A savage can give all sorts of reasons for his belief that it is dangerous to step on a man's shadow, and a newspaper editor can advance plenty of arguments against the Bolsheviki. But neither of them may realize why he happens to be defending his particular opinion.

The "real" reasons for our beliefs are concealed from ourselves as well as from others. As we grow up we simply adopt the ideas presented to us in regard to such matters as religion, family relations, property, business, our country, and the state. We unconsciously absorb them from our environment. They are persistently whispered in our ear by the group in which we happen to live. . . .

"When, therefore, we find ourselves entertaining an opinion about the basis of which there is a quality of feeling which tells us that to inquire into it would be absurd, obviously unnecessary, unprofitable, undesirable, bad form, or wicked, we may know that that opinion is a non-rational one, and probably, therefore, founded upon inadequate evidence."—ROBINSON,

The Mind in the Making, pp. 42-43, by permission, Harper & Brothers.

See Cases Nos. 30, 37.

176. We are incredibly heedless in the formation of our beliefs, but find ourselves filled with an illicit passion for them when anyone proposes to rob us of their companionship. It is obviously not the ideas themselves that are dear to us, but our self-esteem, which is threatened. We are by nature stubbornly pledged to defend our own from attack, whether it be our person, our family, our property, or our opinion. A United States Senator once remarked to a friend of mine that God Almighty could not make him change his mind on our Latin-American policy. . . .

Few of us take the pains to study the origin of our cherished convictions; indeed, we have a natural repugnance to so doing. We like to continue to believe what we have been accustomed to accept as true, and the resentment aroused when doubt is cast upon any of our assumptions leads us to seek every manner of excuse for clinging to them. The result is that most of our so-called reasoning consists in finding arguments for going on believing as we already do.—ROBINSON, *The Mind in the Making,* pp. 40-41, by permission, Harper & Brothers.

See Case No. 27.

177. To go off into the forest to die, if one is diseased, may be a moral act for a savage in central Africa; but for a civilized man to do so would probably be immoral because of his greater knowledge. To give liquor to babies to quiet them may be a non-moral act on the part of ignorant immigrants from Russia, but for a trained physician to do so would be immoral. Morality, then, is a personal matter, and the responsibilities for it rest on the individual.

Of course this makes possible the setting up of individual opinion as to what is for the good of the group in opposition to tradition and custom. This is, of course, dangerous if it is mere opinion or if it is carried to an extreme. Few men have

the gift of seeing what makes for social well-being beyond that of the society of thoughtful people of their time. And yet if a man has the insight, if his investigations point to a greater good for the group from doing something which is different from the standards held by his peers, then morality requires that he must do his utmost to bring about such changes. If it is borne in mind that every man is the product of his age and that it is evolution, not revolution, that is constructive, this essential of true morality will not seem so dangerous. All the reformers the world has ever seen, all the pioneers in social service, have been men who, living up to their individual responsibility, have acted as they believed for society's best good in ways that were not in accord with the beliefs of the majority of their time. Shirking responsibility, not living up to what one believes is right, is immoral just as truly as stealing from one's neighbor.—STRAYER and NORSWORTHY, *How to Teach,* p. 174, The Macmillan Company.

See Cases Nos. 62, 65.

178. Better always, instead of taking the risk on what the church calls "science falsely so called," fall back on ignorance rightly so called. No one denies that Intelligence is the light of the world and the chief glory of man, but, as Bertrand Russell says, we dread its indifference to respectable opinions and what we deem the well-tried wisdom of the ages. "It is," as he truly says, "fear that holds men back; fear that their cherished beliefs should prove harmful, fear lest they themselves should prove less worthy of respect than they have supposed themselves to be. 'Should the workingman think freely about property? What, then, will become of us, the rich? Should young men and women think freely about sex? What, then, will become of morality? Should soldiers think freely about war? What, then, will become of military discipline?' " —ROBINSON, *The Mind in the Making,* pp. 27-28, by permission, Harper & Brothers.

See Cases Nos. 30, 62, 64.

179. We constantly hear it charged that this or that in-

dividual or group advocates the violent overthrow of government, is not loyal to the Constitution, or is openly or secretly working for the abolition of private property or the family, or, in general, is supposed to be eager to "overturn everything without having anything to put in its place."

The historical student may well recommend that we be on our guard against such accusation brought against groups and individuals. For the student of history finds that it has always been the custom to charge those who happened to be unpopular with holding beliefs and doing things which they neither believed or did. Socrates was executed for corrupting youth and infidelity to the gods; Jesus for proposing to overthrow the government; Luther was to the officials of his time one who taught "a loose, self-willed life, severed from all laws and wholly brutish."

Those who questioned the popular delusions in regard to witchcraft were declared by clergymen, professors, and judges of the seventeenth century to be as good as atheists, who shed doubt on the devil's existence in order to lead their godless lives without fear of future retribution. How is it possible, in view of this inveterate habit of mankind, to accept at its face value what the police or Department of Justice, or self-appointed investigators, choose to report of the teachings of people who are already condemned in their eyes?—ROBINSON, *The Mind in the Making,* pp. 204-5, by permission, Harper & Brothers.

See Case No. 64.

180. Of course the criticism of accepted ideas is offensive and will long remain so. After all, talk and writing are forms of conduct, and, like all conduct, are inevitably disagreeable when they depart from the current standards of respectable behavior. To talk as if our established notion of religion, morality, and property, our ideas of stealing and killing, were defective and in need of revision, is indeed more shocking than to violate the current rules of action. For we are accustomed to actual crimes, misdemeanors, and sins, but we will not tolerate any suspected attempt to palliate them in theory.

It is inevitable that new views should appear to the thoughtless to be justifications or extenuations of evil actions and an encouragement of violence and rebellion.—ROBINSON, *The Mind in the Making,* pp. 205-6, by permission, Harper & Brothers.

See Case No. 33.

181. Government, political parties, economic groups, and advertisers vie with one another in the use of psychological laws in such a way as to do people's thinking for them when they suppose they are doing their own thinking. This is propaganda in an evil sense; it is fundamentally undemocratic, and in the end it becomes immoral. Entirely different is the employment of scientific method in the ascertainment of fact, and publicity for both fact and method. Participation of pupils in publicity work of this sort has already yielded splendid results, as in sanitation. Now, what pupils have done in the matter of flies as disease carriers points the way to other public service. Let them once form the habit of making public any facts whatsoever that they regard as socially important—facts concerning the school, public health, charities, government, industry, living conditions, morals, religion—and we shall have better schools and better community living as a result. And not merely facts that reveal defects. Understanding the community's strong points, and reasonable pride in them, is indispensable to sound social judgment and to the correction of faults.—COE, *Law and Freedom in the School,* p. 69, by permission, The University of Chicago Press.

See Case No. 59.

182. Social psychology is recognizing to an increasing extent that most people do not act on a rational basis. Once they knew of a negro who stole chickens. From that time forward, they have no use for colored people. In a plastic and formative period, they learned to think of marriage as sacred and divorce as evil. Not all the misery in the confines of human life could induce some of them to consider the desirable consequences of another point of view in certain cases.

In a climactic experience they surrendered themselves to God, understanding by that term certain Sabbath-day activities which were assumed, certain week-day recreations which were prohibited. They felt themselves irrevocably committed to believing every word of the Scriptures. The questions are never reopened. The answer once accepted "is now and ever shall be, world without end."

That such persons have done untold good, as well as some harm, is unquestioned. They have furnished the powerful moral energy of an unchanging conviction. Perhaps we must always count upon them to do most of the worth-while work of the world. The few, the thinkers, skeptics, rationalists, may be trained for criticizing, evaluating, and independent decisions. They will furnish in every age a few prophet martyrs. But the great majority we may as well accept as unlikely to think at all, to say nothing of thinking wisely or well. For this great section of ordinary people, opinions must be worked out by others, and drilled into the crowd. They will always be followers. To attempt progress upon any other basis is to fly in the face of inevitable facts.

See Cases Nos. 37, 45, 50, 100.

183. When a child hears a good story, well told, he enters into it with his whole being. He shares emotionally in the triumphs and defeats of some character, almost always the hero.

Effective moral education requires that the story shall be of such a sort that its situations are true. That does not mean that they shall be matters of historical fact, but rather that they shall portray reality fairly. The Good Samaritan and the Prodigal Son are true in this sense. Alger and Henty stories, although documented at every point by some individual's actual experience, are not "true" in this sense. Life is made too easy. The good always triumphs too marvelously.

Effective moral education requires, in the second place, that the child shall enter into the story in such a way that he gets more ultimate satisfaction out of the nobler ways of acting.

This does not mean that he cannot experience the defeat, the self-sacrifice, the struggle which many a fighter for the right must pass through. It does not forbid the story in which the child finds the baser course of action temporarily more appealing. But in the total effect, what with the approvals implicit (never explicit) in the story teller's manner, and with the course of events in the story, the child should come to find the high success and satisfaction of strenuous and courageous endeavor for the social good.

See Case No. 17.

184. That type of education which asks from the pupil, not the free response to truth, duty, and beauty, but the acceptance of others' findings as to what is true, or right, or beautiful, finds its most typical expression in the Roman Catholic church. Seldom is there a pretense that pupils are to work out solutions for themselves, or to discover truth through experience. The viewpoint is clear and consistent. The church has found out the answers. The church offers the prepared solutions. The children are to memorize these, master them, absorb them, and apply them.

See Cases Nos. 49, 69, 70, 71.

185. I do not find any agreement as to whether or not in an increasingly dynamic society we increase in strength, and I personally am uncertain. If we hold a thing subject to change I am of the opinion that we are not quite so ready to die for it as are those people who hold their convictions more like prejudices. In the case of religions, would you not find that people who are most passionately prejudiced will give up more money, walk a longer way, give up more conveniences, than the people whose religion is a conclusion reached after thought and reason.—KILPATRICK, *Unpublished class discussion.*

See Cases Nos. 27, 28, 62.

186. But we have to face the fact that some things that are in intimate causal relations to our desired ends must not be learned by children through their own experience of the effects. Being poisoned by poison ivy is an effective, but too costly,

way for a Boy Scout to learn how to care for himself on a "hike" into the hills. Rattlesnake fangs can teach, after a fashion, but the fashion is not a good one. What not to eat is not to be learned by eating it, for unwholesome diet creates an appetite for itself, and besides it reduces the physical tone that is required for education generally. There are fields into which pupils should be induced, as far as possible through their own conviction, never to enter. As in diet, so in respect to the sex appetite, it is important to go right the first time and every time. The eyes need very early to be protected from misuse, even misuse suggested and urged by worthwhile motives, such as interest in good literature. For the sake of protecting myself and others from infection it is necessary not to trifle or dally even a single time with this or that attractive and innocent-looking situation.

These samples are selected from the field of hygiene. If we understood mental and moral causation as well as we understand the body, we should possibly find parallel acts and experiences, usually called mental, that likewise maim and destroy. What is the effect of the first success in deliberate and planned cribbing in an examination?—Coe, *Law and Freedom in School,* p. 21, by permission, The University of Chicago Press.

See Cases Nos. 4, 6, 7, 53, 65, 99.

187. Eventually, almost all people have to decide their attitudes in life for themselves. The few who cannot are pitiable spectacles in their dependence upon somebody else. Are people then to make each new decision within a lifetime of experience and practice in facing problems, getting evidence, making decisions, carrying them out, and feeling what happens, or are they to have merely the kind of "character" which is the result of a lifetime of effort to avoid artificial, unpleasant consequences set up by some authority? Since none of us can predict the problems another must face, since the enterprises in which we lead any group must necessarily be only a small fraction of the total life activities of the group, dare we do anything else than give them the fullest, freest practice in

making their own decisions?—WATSON, "The Project Method," *YMCA Forum Bulletin,* March, 1924.

See Cases Nos. 44, 45, 46, 47, 48, 50, 51, 67.

188. The likelihood of discomfort at the end of a project does not control our conduct as much as equal likelihood of success and satisfaction. The action's the thing. A well-known example is the slowness of men to submit to control by their own reason in matters of sanitation and hygiene. We are so busy, so full of projects, that we do not have time to make ourselves either safe or comfortable! Other examples are "get-rich-quick" schemes, and . . . well, our whole economic fever. For surely we are not in the business of manufacturing human happiness or character.

1. There is the fact, long recognized under other names, that we now call "rationalization." We initiate courses of action, we know not why, or only half know, and then find reasons for them. Having found reasons for them, we stiffen them, systematize them, and pursue them dogmatically—and sincerely. Whatever we are voluntarily engaged in, and much that is involuntary, we tend to "rationalize."

2. Everyone who is not morbidly depressed represents the past in his memory, not just as it was experienced, but with modifications in the interest of his self-esteem. The errors of our memory are not hit-and-miss; they are like loaded dice. And the tendency of this irrational factor is to the justification and hence continuance of courses of action already entered upon.

3. Precisely in line with this is the experimentally known fact that we forget unpleasant (or restraining) experiences more readily than pleasant (or stimulating) experienced ones. Our "forgettery" as well as our memory favors action more than it favors discrimination.

Thus does the human mind gaze with a magnifying glass upon its success, both past and prospective, and with a reversed lens upon its failures, both past and prospective. Our nature has a skew; we are bent first toward irrational risks, and then

away from clear consciousness of the losses that our foolish conduct brings upon us.—Coe, *Law and Freedom in the School,* p. 32, by permission, The University of Chicago Press.

See Cases Nos. 28, 94.

189. For, apart from the shortness of life, the major woes of mankind are no longer those occasioned by natural calamities—storms, earthquakes, avalanches, droughts, inescapable plagues—but those occasioned by us men through our failure to apply our knowledge where it will do the most good. And our curse is not inactivity, for we are full of action, such as it is. A vast proportion of our activity is organized, too systematized, and directed to desired ends. Human life is not chaos; it is, on the whole, project life. But something is wrong, or many things are wrong, with our projects. Millions of children are undernourished in countries that are rich and resourceful; they are undernourished not because we cannot feed them, but because we are busy with projects that do not include their welfare. The pitiful education that the public schools are offering to most of the children of this country is not due to inability to provide better education, but to preoccupation with projects that seem more important. So with municipal misrule. We could have honest administration in our cities if we wanted it intensely—we surely know enough—but we do not make it a part of our business, that is, a project.—Coe, *Law and Freedom in the School,* p. 29, by permission, The University of Chicago Press.

See Cases Nos. 27, 28.

190. The pedagogy of the ordinary run of the public school is a very inadequate preparation for Sunday school teaching. It is not infrequently true that college and normal school graduates with years of experience in the public school make the poorest teachers of religion.

In training and practice they have learned to become concerned over "results," by which they usually mean the mastery of certain materials. Discipline means to many of them orderly government, not developing self-guidance. They have

learned to utilize "motivating devices," hand-work expressions, and similar extrinsic appeals. They may be well informed on questions of memory, physical activity, and imagination. They may understand well the types of lesson plans.

All of this may be well enough, but it is far removed from the main concerns of religious education. These main concerns are matters of motive, of interest, of desire, matters of the heart. Religious education must be less concerned with *what* is learned, than with *why* it has been learned, and with the habits of satisfaction formed during the learning. It is unfortunately easy to find cases in which the mastery of Biblical material, participation in public prayer, and giving to the sick and needy have all served to contribute to a highly individualistic, selfish, egotistical personality.

See Cases Nos. 4, 12, 15, 17, 47, 71.

191. Pupils who are accustomed to witness the scientific approach everywhere in the school, constantly learning why this or that measure is taken with respect to heat, light, ventilation, dust, colds, food, body weight, and much more, easily and happily learn to look forward, with the teacher, to gains in the learning process. As underweight children ambitiously drink milk (I heard one of them boast that he had drunk five glasses in one day), watch the scales, and record their gains in avoirdupois, so also interest arises in intellectual and social abilities, and in the processes whereby these abilities are increased. Then we see children imposing drill upon themselves and keeping guard of their own progress. They do not feel that the teacher assigns *marks* to them, but that nature herself does. Under such conditions not only instinctive curiosity and enjoyment in exercising one's powers are set free, but the natural desire to be a part of the world in which grown-ups live is indulged. It is indulged, not imitatively, or parrot-like, not by concealing the difficulties of growth, but by facing them and intelligently overcoming them.—Coe, *Law and Freedom in the School,* pp. 47-48, by permission, The University of Chicago Press.

See Cases Nos. 34, 66, 69.

192. In the conduct of an inductive lesson, it is of primary importance that the teacher discover to children problems, the solutions of which are important for them, that he guide them in so far as it is possible for them to find all of the facts necessary in their search for data, that he encourage them to discuss with each other, even to the extent of disagreeing, with respect to comparisons which are instituted or generalizations which are premature, and above all, that he develop, in so far as it is possible, the habit of verifying conclusions.—STRAYER and NORSWORTHY, *How to Teach,* p. 202, The Macmillan Company.

See Cases Nos. 38, 56, 61, 62, 64, 68, 69.

193. These, then, are the general factors involved in all types of study, and, therefore, are fundamental to good habits of study: a clear purpose; vital interest of some kind; concentrated attention; and a critical attitude.—STRAYER and NORSWORTHY, *How to Teach,* p. 225, The Macmillan Company.

See Cases Nos. 14, 53, 64, 74.

194. Psychologists seem, for the most part, to be unable to find a place for any doctrine of imitation. It is easy to see why this should be true. If by "imitation" is meant a general tendency to mimic whatever is seen and heard, it simply does not exist. Every child and adult is constantly assailed by sights and sounds which he has no faintest desire to copy. If, on the other hand, "imitation" be used to mean a tendency in some children at some times to copy certain sorts of things, then it means nothing. Those tendencies included in this latter category are far better described in terms of other laws of behavior. Sometimes a child does things in order to win approval. These things may or may not be something like what he sees going on around him. Not infrequently the child utilizes some symbols which will help him identify himself with persons who get his approval. Thus he may put on a soldier's uniform or a policeman's badge, he may walk like the ice man, or talk like the delivery boy. On this basis it is easy to understand what is not at all explained in terms of the doctrine of

"imitation," why it is that younger children frequently want to seem like older children, whereas few older boys and girls will be found "imitating" the frequently observed and much-despised baby traits of younger members of the family.

This change in point of view in modern psychology has real significance for the teacher. We can no longer count on a mysterious and fortunate "imitation" to lead the child into larger experience. We must so set the stage that the words or acts of others are suggested to him at a time when he wants them, that these when tried out are found in some degree successful and satisfying, otherwise we need not expect them to be "learned."

See Cases Nos. 20, 22, 24, 71.

195. Boys and girls do their best work only when they concentrate their attention upon the work to be done. One of the greatest fallacies that has ever crept into our educational thought is that which suggests that there is great value in having people work in fields in which they are not interested, and in which they do not freely give their attention. Anyone who is familiar with children, or with grown-ups, must know that it is only when interest is at a maximum that the effort put forth approaches the limit of capacity set by the individual's ability. Boys concentrate their attention upon baseball or upon fishing to a degree which demands of them a maximum of effort. A boy may spend hours at a time seeking to perfect himself in pitching, batting, or fielding. He may be uncomfortable a large part of the time, he may suffer considerable pain, and yet continue in his practice by virtue of his great enthusiasm for perfecting himself in the game. Interest of a not dissimilar sort leads a man who desires position, or power, or wealth, to concentrate his attention upon the particular field of his endeavor to the exclusion of almost everything else. Indeed, men almost literally kill themselves in the effort which they make to achieve these social distinctions or rewards. We may not hope always to secure so high a degree of concentration of attention or of effort, but it is only

as we approach a situation in which children are interested, and in which they freely give their attention to the subject in hand, that we can claim to be most successful in our teaching.

The teacher who is able in beginning reading to discover to children the tool which will enable them to get the familiar story or rhyme from the book may hope to get a quality of attention which could never be brought about by forcing them to attend to formal phonetic drill. The teacher of biology who has been able to awaken enthusiasm for the investigation of plant and animal life, and who has allowed children to conduct their own investigations and to carry out their own experiments, may hope for a type of attention which is never present in the carrying out of the directions of the laboratory manual or in naming or classifying plants or animals merely as a matter of memory. Children who are at work producing a school play will accomplish more in the study of the history in which they seek to discover a dramatic situation, by virtue of the concentration of attention given, than they would in reciting many lessons in which they seek to remember the paragraphs or pages which they have read. The boy who gives his attention to the production of a story for his school paper will work harder than one who is asked to write a composition covering two pages. Children who are allowed to prepare for the entertainment of the members of their class a story with which they alone are familiar will give a quality of attention to the work in hand which is never secured when all of the members of the class are asked to reproduce a story which the teacher has read.—STRAYER and NORSWORTHY, *How to Teach,* pp. 49-50, The Macmillan Company.

See Cases Nos. 14, 17, 34, 53, 64, 67, 68, 69, 74, 78.

196. Study must have, as has already been stated, a purpose. The individual, in order to exercise his mind in a controlled way, must have an aim. The clearer and more definite the aim, whether it be little or big, the better the study will be. From the beginning, then, children must be taught to make sure they know what they are going to do before beginning

to study. It may be necessary to teach them in the early grades to say to themselves or to the class just what they are going to accomplish in the study. Teach them when the lesson is assigned to write down in their books just what the problem for study is. Warn them never to begin study without definitely knowing the aim—if they don't know it, make them realize that the first thing to do is to find out the purpose by asking someone else. Better no study at all than aimless or misdirected activity, because of lack of purpose.

No study worthy of the name can be carried on without interest. The child who studies well must be brought to realize this. The value of interest can be brought home to him by having him compare the work he does, the time he spends, and how he feels when studying something in which he has a vital interest with the results when the topic is uninteresting.—STRAYER and NORSWORTHY, *How to Teach,* p. 223, The Macmillan Company.

See Cases Nos. 14, 32, 36, 39, 53, 70, 78.

197. Every community can furnish instances of "worthy" campaigns which fell through because someone tried to "put them over," to give the community what was good for it, while less desirable ones, from some points of view, have vastly succeeded because they met a real need; they helped carry out a purpose already being formed in the community. Every day crowds us personally with confirmation of the principle that we do most energetically the things we have some desire to do, that we learn best the things we have some reason for learning, the things that can help us carry forward our purposes.—*Community News Letters, YMCA National Council.*

See Cases Nos. 14, 35, 53, 65, 67, 100.

198. One of the most significant experiments in modern education was conducted by Professor Collings. An experimental country school was chosen, and in it the freest type of project work was carried on for three years. In size, location, intelligence of pupils and community, this experimental school started out almost exactly on a level with two other

schools which were run in the ordinary way. At the end of three years the schools were compared again.

"The mean achievement of the experimental school in the common facts and skills when expressed in terms of the achievement of the Control Schools was 138.1 per cent.

"The improvement of the children of the Experimental School in eight ordinary attitudes toward the school and education ranged from 25.5 to 93.1 per cent, whereas the improvement of the children of the Control Schools in the same attitudes ranged from 2 to 15 per cent.

"The improvement of the children of the Experimental School in twelve ordinary phases of conduct in life outside of the school ranged from 35 to 100 per cent, whereas the improvement of the children of the Control Schools in the same phases of conduct ranged from no improvement to 25 per cent.

"The improvement of the parents of the Experimental School in nine ordinary attitudes toward the school and education ranged from 16 to 91.6 per cent, whereas the improvement of the parents of the Control Schools in the same attitudes ranged from no improvement to 30 per cent.

"The improvement of the parents of the Experimental School in fourteen ordinary phases of conduct in the home and community ranged from 20 to 96 per cent, whereas the improvement of the parents of the Control Schools in the same phases of conduct ranged from no improvement to 25 per cent." —COLLINGS, *An Experiment with a Project Curriculum,* pp. 6-7, The Macmillan Company.

See Cases Nos. 14, 35, 53.

199. Just so, a child will weep over an act that he feels is forced upon him, but glory in the same act when he feels that it is an achievement of his own.—COE, *Law and Freedom in the School,* p. 36, by permission, The University of Chicago Press.

See Cases Nos. 14, 19, 44, 50, 59, 70, 83.

200. Human beings love to take sides. Start an argument in any group, and the most casual and uninformed member of

the audience will soon find himself rejoicing in the triumphs of one side more than in those of the opponents. Who can sit through a closely contested football game without finding his sympathies soon bound up with the fortunes of one side? It is equally true with the more significant struggles of life. This creed and that cause are not merely excellent examples of creed and cause. They are "my creed," and "my cause." Somehow the adherent finds his personality wrapped up in the belief he has espoused. Any questioning of it is a slur upon himself. He must defend his program in religion, in education, in politics, almost as he would defend his family or his own right arm.

See Cases Nos. 57, 70, 77, 98.

201. If I had to choose one slogan by which to get the most things across to other people in this country, I would choose, "This is the latest thing."—KILPATRICK, *Unpublished class discussion.*

See Cases Nos. 50, 65.

202. Time is lost in floundering, to be sure. Individuals and groups do make unwise decisions. It is in a superficial sense less "efficient" than the prevailing educational tyranny. No method of learning through experience is a cheap "snap" method. But when the results are measured, the saving is seen.—WATSON, "Do Projects Work?" *Church School,* July, 1924.

See Cases Nos. 2, 6, 16, 44, 53.

203. All educational reformers, as we have had occasion to remark, are given to attacking the passivity of traditional education. They have opposed pouring in from without and absorbing like a sponge; they have attacked drilling in material as into hard and resisting rock. But it is not easy to secure conditions which will make the getting of an idea identical with having an experience which widens and makes more precise our contact with the environment. Activity, even self-activity, is too easily thought of as something merely mental,

cooped up within the head, or finding expression only through the vocal organs.—DEWEY, *Democracy and Education,* p. 189, The Macmillan Company.

See Cases Nos. 59, 67, 68.

204. It is almost invariably true that the stenographic report of the lesson is a surprise to the teacher. Usually the most surprising element is the amount of talking which the teacher himself has done. Where stenographers are not available, it will be useful for any teacher to have a friend visit his class, watch in hand, and record the amount of time the pupils talk. Frequently what the teacher supposed to have been a good discussion really meant that the teacher was industriously asking questions and making suggestions to which the pupils responded by "Um-huh" or "I don't know." One of the most common faults of the teacher is to pounce upon any hint which a pupil may suggest in a word or two and expand and amplify it into what he supposed the pupil to have meant. Such a recitation is more satisfying to a teacher's desire to "cover the ground" than it could be if it were understood in terms of what the pupil has learned by that process.

See Cases Nos. 45, 51.

205. Supposing we have the vision to see the real place of play in a boy's life and the courage to discuss the ball game, or any game, would the class be voted a "dead one" if it were taught by a man who knew the game? But, you object, would not the subject run away with the boys and the boys with the subject? Certainly, and, if the subject is not baseball "dope" in the newspapers, but the game itself, the game as a real experience in life, is not that just what you want? Is it not the teacher's splendid chance to show, without labels, the art of living the life of a religious person on "the diamond"?

Perhaps this sort of teaching needs a further word; it sounds so revolutionary to many to talk of teaching about baseball in a Sunday school. We must hold ourselves to a few facts. Baseball, and the round of games, is a part of the boy's experience of life; it is as much life to him as the factory or

office to the man. It is the active life in which he forms the habits of all living. Its problems, its ethical and social questions, are the big questions to him. They are his social-problem realities. In the game his conscience will be tried, his will tested, his ideals strained. If the school cannot help him in the experience that is so real, so vital, and so potent for his life, how can it help him to live as a religious person?—COPE, *The School in the Modern Church*, p. 93, copyrighted 1919, George H. Doran Company.

See Cases Nos. 20, 25, 26, 58, 65, 66, 67, 98, 99.

206. But to have children engaged in play, in the sense of free play, cannot be the only measure. There must be supervision and direction. The spirit that characterizes the activities which are not immediately useful must be incorporated into those that are useful by means of the shifting of association bonds. Nor can all parts of the process seem worth while to the learner. Sometimes the process or parts of it must become a means to an end, for the end is remote. But all of this is true to some extent in free play—digging the worms in order to go fishing, finding the scissors and thread in order to make the doll's dress, making arrangements with the other team to play ball, finding the right pieces of wood for the hut, and so on, may be almost drudgery. They are not drudgery because they become fused in the whole process, they take over and are lost in the joy of the undertaking as a whole; they become a legitimate means to an end, and in so far take over in derived form the interest that is roused by the whole. It is this fusion of work and play that is desirable in education.—STRAYER and NORSWORTHY, *How to Teach*, p. 146, The Macmillan Company.

See Case No. 58.

207. To ask a kindergarten child to do his work because he will need it some day, to appeal to him to be clean and neat because society demands it, to encourage him to tell the truth because it is right, in each case is to make an appeal that means nothing, because of the presence of other instinctive interests,

and because of the lack of development of those to whom the appeal is made. But to ask him to do his work so that he can use the desired toy, to appeal to him to be clean because then one can love him, to encourage him to tell the truth because it will pay in terms of pleasure right then—these motives are those that he is working with every day, that have a basis in instincts active at the time. No matter what the words used in appeal are, the work will be done, the child will be clean, and truth will be told, because, and only because, of instinctive interests; others cannot be operative because of the child's limitations in development, in experience, in knowledge. Why deceive both ourselves and the child by using more ideal motives? These are in place later, and if kept till the time when the interest is alive in the child, they will have force to bring results. Used too early, they are likely to remain empty of true content. The individual is self-deceived, acting in response to motives worded in ideal terms, whereas the true motive is a selfish one. The danger in such appeals is not in calling on low and crude ones, but in constantly working on the same level and so failing to provide for the demands of progress and development. Meet the child fearlessly on the level where he is, no matter where that may be, and then raise him to higher and higher levels by substitution and pleasurable results.—Norsworthy and Whitley, *Psychology of Childhood,* p. 87, The Macmillan Company.

See Cases Nos. 14, 17, 65.

208. The pupil is directed or given the opportunity to help his fellow pupil with his tasks, or unites with his classmates in contributing to a common fund of information or to the solution of a common problem. Since we tend to become interested in those we help, the result may be not merely a habit external to character, but the development of the desire for service itself.—Sharp, *Education for Character,* p. 75, by permission, The Bobbs-Merrill Company.

See Cases Nos. 32, 65.

209. The purely internal morality of "meaning well," of

having a good disposition regardless of what comes of it, naturally led to a reaction. This is generally known as either hedonism or utilitarianism. It was said, in effect, that the important thing morally is not what a man is inside of his own consciousness, but what he does—the consequences which issue, the changes he actually effects. Inner morality was attacked as sentimental, arbitrary, dogmatic, subjective, as giving men leave to dignify the shield and dogma congenial to their self-interest or any caprice occurring to imagination by calling it an intuition or an ideal of conscience. Results, conduct, are what counts; they afford the sole measure of morality.

Ordinary morality, and hence that of the schoolroom, is likely to be an inconsistent compromise of both views. On one hand, certain states of feeling are made much of; the individual must "mean well," and if his intentions are good, if he had the right sort of emotional consciousness, he may be relieved of responsibility for full results in conduct. But, since, on the other hand, certain things have to be done to meet the convenience and the requirements of others, and of social order in general, there is great insistence upon the doing of certain things, irrespective of whether the individual has any concern or intelligence in their doing. He must toe the mark; he must have his nose held to the grindstone; he must obey; he must form useful habits; he must learn self-control—all of these precepts being understood in a way which emphasizes simply the immediate thing tangibly done, irrespective of the spirit of thought and desire in which it is done, and irrespective therefore of its effect upon other less obvious doings.—DEWEY, *Democracy and Education,* p. 406, The Macmillan Company.

See Cases Nos. 27, 28, 36, 64.

210. It is hoped that the prior discussion has sufficiently elaborated the method by which both of these evils are avoided. One or both of these evils must result wherever individuals, whether young or old, cannot engage in a progressively cumulative undertaking under conditions which engage their inter-

est and require their reflection. For only in such cases is it possible that the disposition of desire and thinking should be an organic factor in overt and obvious conduct. Given a consecutive activity embodying the student's own interest, where a definite result is to be obtained, and where neither routine habit nor the following of dictated directions nor capricious improvising will suffice, and there the rise of conscious purpose, conscious desire, and deliberate reflection are inevitable. They are inevitable as the spirit and quality of an activity having specific consequences, not as forming an isolated realm of inner consciousness.—DEWEY, *Democracy and Education,* pp. 406-407, The Macmillan Company.

See Cases Nos. 36, 64.

211. The project method has come into education—has been coming into it for more than a century—to stay there, and to grow until it dominates schools of all grades. It is not a tool that our taste or convenience picks out from several alternatives, but primarily a law of mind and character; therefore, not something to be selected or rejected, trusted or distrusted, restricted or extended, but understood and incorporated into our purposes as teachers just as we incorporated plant physiology into agriculture.

I am using the term project, of course, in the sense that makes purposing, and particularly purposing together, its distinctive mark. Not the material worked upon, nor the products that result; not action with accompanying satisfaction; not pleased attention, but purposeful self-guidance. This connotes desire; conflict between desires; selection through discriminating judgment; forethought and planning; fitting means to ends; carrying a planned activity through; judging the product and one's self-guided action.—COE, *Law and Freedom in the School,* p. vi (Preface), by permission, The University of Chicago Press.

See Cases Nos. 36, 49, 60.

212. The curriculum is commonly understood in terms of an outline of materials and subject matter to be mastered

by the pupil. If the sort of education that a pupil goes through before he comes to school, and the kind that goes on at recess time and outside of school be considered, it is apparent that curriculum may have a larger meaning. It may include the succession of experiences through which the pupil goes. Each one has its effect. Usually the experiences with reference to printed matter in books make up a small part of this larger and more influential curriculum.

See Cases Nos. 54, 55, 58, 59, 60, 61, 65.

213. The purpose having been selected, the teacher's function is to guide the pupils: (1) in working out plans for attaining it, (2) in executing the plans, and (3) in criticizing the finished product. Here, as in the case of selecting purposes, the teacher should by all means allow pupils freedom in observing, selecting, arranging, and testing means with reference to the purpose set up. Intervention on her part should come only at those points where the pupils have exhausted every means possible at their command. That is to say, planning, executing, and criticizing should come from the pupils and not from some nicely drawn up procedure of the teacher. The fundamental of guidance, here, is (1) supplying sources of reference, materials, tools, apparatus, etc., needed in pursuing the purpose; (2) suggesting indirectly, by questioning, ways of overcoming seemingly insurmountable difficulties that arise in connection with planning, executing, and criticizing; and (3) approving or disapproving phases of the work in the process of realizing the purpose. If the purpose is an individual affair, responsibility for successful observing, selecting, arranging, and testing means should rest primarily upon the individual pupil, and only secondarily with the teacher; with group purposes the group, including the teacher, is the responsible agent. Pupil activity is the key to successful learning in either instance.—COLLINGS, *An Experiment with a Project Curriculum,* p. 330, The Macmillan Company.

See Cases Nos. 49, 60, 63, 65, 69, 78, 81, 96.

214. Material should be supplied by way of stimulus, not

with dogmatic finality and rigidity. When pupils get the notion that any field of study has been definitely surveyed, that knowledge about it is exhaustive and final, they may continue docile pupils, but they cease to be students. All thinking whatsoever—if so be it is thinking—contains a phase of originality. This originality does not imply that the student's conclusion varies from the conclusions of others, much less that it is a radically novel conclusion. His originality is not incompatible with large use of materials and suggestion contributed by others. Originality means personal interest in the question, personal initiative in turning over the suggestions furnished by others, and sincerity in following them out to a tested conclusion.—DEWEY, *How We Think,* p. 198, by special permission, D. C. Heath Co. All rights reserved.

See Cases Nos. 14, 36, 56.

215. The usual result of a system in which preselected knowledge is divided up and parceled out in carefully graded chunks is that the pupil finds the knowledge dull and uninteresting, difficult to remember, and remote from genuine interests. The reaction against such a system, with its bad concomitant learnings, is quite justifiable. Yet there is a danger that in the reaction teachers will avoid those genuine interests of pupils which are intellectual in character. Boys and girls are intensely curious and active in mind as truly as in body. Because all desirable learning does not consist in the mastery of logically arranged material, it must not be concluded that no pupils are ever interested in material for its own sake, and that careful, systematic arrangement of such material makes it useless and undesirable.

See Cases Nos. 1, 14, 36, 58, 64, 99.

216. This is an astonishing thing to say, but it is strictly true. We have endeavored to include love within education as one item among many, but we have not taken it as the higher and inclusive conception by which to determine our aims and by which to test our methods. We have been accustomed to start the education process outside the act of loving, say in

some dogma or religious rite, expecting somehow to get inside love at some later time. We have not thought of method as systematized love producing its like, that is, as the divine social order, already started on earth, and here and now giving children a place and an incentive to grow within itself. We have not conceived religious education as itself a part of the campaign for the social righteousness that the law of love requires, or as an actual initiation into the social relations that belong to the citizens of the kingdom. Rather, we have assumed that the campaign for social righteousness is an affair of adults exclusively. We have even hesitated to bring it to church with us lest it should disturb reposeful contemplation of God. As if we could contemplate the Father without thinking about that upon which his heart is set, or as if he himself could have peace of mind only by taking a vacation from the rest of the family.

Here and there, in fragmentary ways, we have begun, it is true, to experiment with lessons that touch upon love in action. Social-service activities, moreover, have here and there become a regular part of the educative process or palliatives of it, rather than an attempt to socialize the whole control. Thorough socialization will require us to reexamine the organization of religious education in order to see whether the social relations in which the child is here already placed do themselves train him in active love and in methods of cooperation. It will require us to scrutinize every detail of teaching method to see what sort of social relation it involves between teacher and taught, and between pupil and pupil.—Coe, *A Social Theory of Religious Education,* pp. 7-8, by permission, Charles Scribner's Sons.

See Cases Nos. 24, 28, 65.

217. Every curriculum is a result of society's criticism of itself. No curriculum endeavors to pass on all the beliefs and practices of our present age. Each endeavors to select such parts of the social heritage, in knowledge and custom, as will make for more fruitful life in the dimly foreseen years ahead.

There is wide disagreement as to what is most worth preserving out of the conflicting experience of today, but there is unanimous agreement that the coming generation should be helped to find a sort of life for the individual and for the group which avoids our own errors.

See Cases Nos. 27, 30, 54, 61.

218. At the outset of this volume the statement was hazarded that if only men could come to look at things differently from the way they now generally do, a number of our most shocking evils would either remedy themselves or show themselves subject to gradual elimination, or hopeful reduction. Among these evils a very fundamental one is the defensive attitude toward the criticism of our existing order and the naïve tendency to class critics as enemies of society.—ROBINSON, *The Mind in the Making,* p. 198, by permission, Harper & Brothers.

See Cases Nos. 30, 61.

219. Behold whither the guides of civilization have conducted us—the capitalists, the statesmen, the men of science, the priests! Yet these men show no signs of repentance, no lack of confidence that the men and the principles that have brought us to our present tragic pass will get us out of it. The masses, meantime, hug to themselves the thorns that are lacerating them. "We are uncomfortable," they say, "so we will shift our position, or go a little faster in the same direction; we will get out of one social class into another, or we will swap one political party for another."

No isolated project, no spasm of reform or series of such spasms, no mere revolution, no benevolence in our leaders will suffice in a situation like this.—COE, *Law and Freedom in the School,* pp. 39-40, by permission, The University of Chicago Press.

See Case No. 37.

220. Again, times uncounted pupils' projects have been a tonic for the ills of the community, of public officials, and of

parents. Farming has been improved; so has housekeeping; sanitation and hygiene have been extended; fire hazards have been lessened; parks and playgrounds have been provided; immigrants have been induced to become citizens—all because fresh young minds, with time for thinking, and unhampered by conventionalities, went straight toward some of the simple essentials of living, and their elders took them seriously.

What will happen when other fresh young minds, for a generation or two, proceed to get acquainted with a hundred other adult ways of doing things? One does not dream wildly who foresees many a social change coming to pass because the eyes of children peer into our police stations, our jails and prisons, courts, charitable and correctional institutions, taxation and budgets, industrial conditions, welfare legislation, even international relations. When Jesus said that in order to enter into the greatest things in life one must become as a little child, he uttered a truth so greatly simple that it required generations and generations for men to begin to see the sweep of its meaning. It is literally true that adults go on century after century inflicting upon themselves and their offspring losses and hurts and injustices that could be avoided by adding the simple wisdom of children to that of parents and teachers.—Coe, *Law and Freedom in the School,* p. 63, by permission, The University of Chicago Press.

See Cases Nos. 28, 42.

221. Some of the points at which increased control of children appears to be essential may be enumerated. The following list is not exhaustive but it should be suggestive. A few of the items are included in this natural-law group because of the prominence of the natural law of habit-formation.

Habits of diet.
The soda fountain.
Habits of rest.
Cleanliness.
Sanitation.
The use of stimulants and of narcotics.

Plays and games.

Commercialized sports, and in general the sports of adults.

Frequency of attendance at moving pictures.

Safety of moving picture houses. Sanitary and hygiene conditions therein.

Social conditions and influences incident to attendance at moving pictures.

Character of moving pictures presented in the community.

Billboard advertising.

The newspaper habit, with respect to discrimination of important news from unimportant, and with respect to the extent and the character of "comics," sporting news, and descriptions of vice and crime.

The acquisition, possession, and use of money by children and youth.

The habit of "going somewhere." Under this head I include not only the psychic effects of motoring as it is practiced, but also all the current methods of obtaining a rapid succession of sense stimuli. The amusement park belongs here.

Standards of dress and of personal adornment.

Habits and ideas connected with sex and the family.

Gambling, both by children and by adults.—Coe, *Law and Freedom in the School,* pp. 50-51, by permission, The University of Chicago Press.

See Cases Nos. 50, 65, 97, 99.

222. For the child to desire an end that is valuable to him, and then to realize that the path to it involves the effort of forced attention, is to give the true value to the means, and also to train the child in the power of standing the strain when the end makes it worth while. This sort of training prepares him for life situations, gives him perspective, helps him to judge values. The child who, keenly desiring to build a boat that will float, feels his need of knowledge of certain measurements, and, despite the effort needed, sets about learning them; the child who, desirous of making her mother a Christmas

present, finds it does not look pretty because her stitches are too large, and so practices making small stitches although it is an effort to do so; children who find that it pays to buy something they really want, although the waiting and denying themselves are unpleasant, children such as these are learning the true value of forced attention, and are forming habits which make for strong characters.—NORSWORTHY and WHITLEY, *Psychology of Childhood,* p. 108, The Macmillan Company.

See Cases Nos. 17, 19, 39, 53, 74, 83, 96.

223. No superintendent is likely to go very far with an intelligent interest in the real needs of his school before he discovers at least one teacher who has no right even to occupy the time of a class. Such a teacher may seem to have the utmost devotion to her task, but she is usually mistaken as to the nature of true devotion and even more seriously in ignorance as to the nature of her task. A sympathetic superintendent must keep his head clear as to the characteristics of the teacher's consecration. When he realizes that the class is profiting nothing and is even being hindered in its work by the teacher, he must not allow the well-meant pleadings of others about the teacher's devotion to keep him from his duty.

The school has a right to demand consecration in the teacher. But consecration is much more than a feeling of "laying all on the altar"; it is the unreserved endeavor not only to give all that you have but to have all that you ought to give. Consecration is the endeavor to be all that you may be in efficiency, competency, ability for your work. It is consecration to the service of lifting up your own powers for the sake of larger service; it seeks to have gifts worthy of the altar.—COPE, *The School in the Modern Church,* p. 256, copyrighted 1919, George H. Doran Company.

See Cases Nos. 51, 52, 86.

224. There is an old and popular belief that parental impulse in and of itself is wise. Especially the mother-heart is by nature endowed with insight, or with instinct that takes

the place of insight. The mother, even without scientific study of children or of education, is held to be the best possible nurse and teacher. The grain of gold that this popular opinion contains makes one loath to attack it. There is, undoubtedly, moral value, primal social constructiveness, in the experience of family affection, especially if it issues in a genuinely cooperative scheme of living. But this "if" is a large one, and the possibilities of unwise and ineffective affection are legion. If parental affection were wise, it would give the parent no rest until he learned what science has to say as to the nutrition and physical care of the child; as to how habits are formed, and what habits need to be formed or avoided in childhood; how to instruct children of different ages concerning sex; how to cooperate with the day school and the church school in their work of teaching; how to develop self-guidance in the child, and how at last to emancipate him from parental control. If parental affection were wise! What we see in most families is action, often genuinely planned action, based upon the fallacy that what I feel strongly must be so, especially if I act from affection.—Coe, *Law and Freedom in the School,* p. 36, by permission, The University of Chicago Press.

See Case No. 83.

225. When the school assembles, each class needs a separate room, needs it so badly that even this heavy expense seems to be justified. But the whole plan is wrong: it concentrates all religious instruction in a single hour and demands equipment for that single hour adequate to carry the entire load at once. It is like an expensive plant which runs at peak-load for one hour and then shuts down the rest of the week. Why not spread the load? Would it not be possible for the church to arrange a schedule of classes so that every child should have more than one hour of instruction and yet at no time would there be more than a small proportion of the students in classes? Thus, instead of, say, twenty classrooms, three to five would be sufficient.—Cope, *The School in the Modern Church,* p. 124, copyrighted 1919, George H. Doran Company.

See Case No. 57.

226. One awful thing that the Book of the Past makes plain is that with our animal heritage we are singularly oblivious to the large concerns of life. We are keenly sensitive to little discomforts, minor irritations, wounded vanity, and various danger signals; but our comprehension is inherently vague and listless when it comes to grasping intricate situations and establishing anything like a fair perspective in life's problems and possibilities. Our imagination is restrained by our own timidity, constantly reinforced by the warnings of our fellows who are always urging us to be safe and sane, by which they mean convenient for them, predictable in our conduct and graciously amenable to the prevailing standards.—Robinson, *The Mind in the Making*, p. 228, by permission, Harper & Brothers.

See Cases Nos. 28, 87.

227. An adequate recognition of the play of imagination as the medium of realization of every kind of thing which lies beyond the scope of direct physical response is the sole way of escape from mechanical methods in teaching. The emphasis put in this book, in accord with many tendencies in contemporary education, upon activities, will be misleading if it is not recognized that the imagination is as much a normal and integral part of human activity as is muscular movement. The educative value of manual activities and laboratory exercises, as well as of play, depends upon the extent in which they aid in bringing about a sensing of the meaning of what is going on. In effect, if not in name, they are dramatizations.—Dewey, *Democracy and Education*, p. 277, The Macmillan Company.

See Cases Nos. 20, 69, 84.

228. There is an important difference between the viewpoint of Rousseau, which regards all the interests of the child as sacred and worth following, making the every whim of the child a command to his guardians, and the view of "interest" common in the free type of education today. The educator today does, indeed, start with existing interests. He does, in-

deed, depend upon the free, uncoerced interest of the child in the activity itself. But a child at any time is capable of a very wide range of interests. Some of them are trivial. Others lead out into very broad and significant aspects of human life. The child, depending upon the stimuli around him, will work freely and happily at any of these. An important task of the educator is to develop within the child the experience and skill on the basis of which the child himself can learn to follow the most rewarding of his several present interests.

See Cases Nos. 26, 64, 70.

229. Under the conditions of today most pupils who, during school hours, feel that they are subject to teacher-law pass, after school hours, into a world of apparent freedom. With this outside experience of apparent freedom school experience of the preproject sort cannot successfully compete. It cannot do so either by compulsion, or by appeal, or by sugar-coated indirection—the pupil cannot unify the two worlds. Our only rational hope is that we may draw educative materials and processes directly from the stimuli that create the problem; that is, the school must enter, project-fashion, into the extra-school experiences of the pupil. It must face with him—that is, lead him to face along with the teacher—the very situations that make the trouble. Now, the teacher's anxiety is based in part upon scientific foresight. He knows that this or that conduct will lead, under psysiological or psychological laws, to an undesirable outcome. As a rule, teachers do not fully share with pupils this scientific insight. The present suggestion is that projects (not preaching, but projects) directed toward securing whatever good the out-of-school environment has to offer, but guided by scientific insight into causes and effects—projects, that is, in which teacher and pupil alike submit to natural law—contain our only rational hope for a solution of the problem that confronts us.

This sort of approach to some community matters, as the use of libraries and museums, is already coming into vogue,

and in a few instances the "movies" have been evaluated and improved. Why should not the pupil, with the teacher's help, travel thus the entire round of his environment in an endeavor to find "what there is in it for him"? Let him subject to real tests wholesome and unwholesome factors, and thus let teacher-law be transformed into something more persuasive, even clear foresight of natural-law consequences.—Coe, *Law and Freedom in the School,* p. 50, by permission, The University of Chicago Press.

See Cases Nos. 20, 61, 63, 65, 66, 67, 96, 97.

230. Now then we get the idea—selection from many varied offerings. If we are going to get the best, we want the best to have a chance to be offered. The greater the variety, the more likelihood that this will be true. So we want first a varied offering from which to choose. In the second place, we want to be sure that the process of selection is acting properly. In conclusion: "Many suggestions, wise selection." Or, saying it negatively, anything that prevents free suggestion will hurt in the long run; anything that prevents the best conditions for selecting will likely, in the long run, prevent progress.—Kilpatrick, *Unpublished class discussion.*

See Cases Nos. 63, 65, 74, 97.

231. From the foregoing discussions, it must not be deduced that because of the specific nature and the difficulty of thinking the power is given only to adults. On the contrary, the power is rooted in the original equipment of the human race and develops gradually, just as all other original capacities do. Children under three years of age manifest it. True, the situations calling it out are very simple, and to the adult seem often trivial, as they most often occur in connection with the child's play, but they none the less call for the adjustment of means to end, which is thinking. A lost toy, the absence of a playmate, the breaking of a cup, a thunderstorm, —these and hundreds of other events of daily life are occasions which arouse thinking on the part of a little child. It is not the type of situation, nor its dignity, that is the important thing

in thinking, but the way in which it is dealt with. The incorrectness of a child's data, their incompleteness and lack of organization, often results in incorrect conclusions, and still his thinking may be absolutely sound.—STRAYER and NORSWORTHY, *How to Teach,* p. 106, The Macmillan Company.

See Cases Nos. 50, 66, 74.

232. Possibly the greatest contribution which a teacher can make to the development of thinking upon the part of children is in discovering to them problems which challenge their attention, the solution of which for them is worth while. As has already been indicated, an essential element in thinking is constantly to select from among the many associations which may be available that one which will contribute to the particular problem which we have in mind. The mere grouping of ideas round some topic does not satisfy this requirement, for such a reciting of paragraphs or chapters may amount simply to memorization and nothing more. If a teacher can in geography or in history send children to their books to find such facts as are available for the solution of a particular problem, she is stimulating thought upon their part, and may at the same time be giving them some command of the technique of inquiry or of investigation. The class that starts to work, either in the discussion during the recitation period, or when they work at their seats, or at home, with a clear statement of the aim or problem may be expected to do much more in the way of thinking than will occur in the experience of those who are merely told to read certain parts of a book. In a well-conducted recitation which involves thinking, the aim needs to be restated a number of times in order that the selection of those associations which are important, and the rejection of those which are not pertinent, may continue over a considerable period.

In so far as it is possible, children should be made to feel responsibility for the progress which is made in the solution of their problems. They should be critical of the contributions made and in questioning whenever they do not understand.

Above all, if they are really thinking, they need to have an opportunity for free discussion. In classrooms in which children are seated in rows looking at the backs of each other's heads and reciting to the teacher, the tendency is simply to satisfy what the pupils conceive to be the demands of the teacher, rather than to think and to attempt to resolve one's doubts. In classes in which teachers provide not only for a statement of the problem which is to be solved during the study period, but also for a variety in assignments, children may be expected to bring to class differences in points of view and in the data which they have collected. In such a situation discussion is a perfectly normal process, and thinking is stimulated.—STRAYER and NORSWORTHY, *How to Teach,* pp. 121-122, The Macmillan Company.

See Cases Nos. 14, 18, 36, 38, 63, 65, 66, 68, 69.

233. The function of the teacher in guiding boys and girls in selection of purposes is to provide a school environment suggestive of numerous and varied child purposes, and to allow the child freedom under her guidance to select wisely these purposes.—COLLINGS, *An Experiment with a Project Curriculum,* p. 321, The Macmillan Company.

See Cases Nos. 1, 63, 65, 68.

234. One man, in a discussion with his Sunday school class, ten boys all in high school and ranging in age from fourteen to sixteen, discovered that they were asking the following questions about religion:

Where did God come from?
Where did man come from?
What, really, is Christianity?
Who made God?
When did eternity start?
Where do we go when we die?

Verily, the thoughts of youth are long thoughts.—*Community News Letter, YMCA,* April, 1924.

See Cases Nos. 31, 65, 94.

235. In group selection, each member, including the teacher, should freely suggest any purpose that he or she would like to have the group pursue. As the purposes are thus suggested, one member should record them on the blackboard, preferably an easel blackboard adapted to the circular form of conference. After the purposes have thus been suggested and recorded, the members of the group, teacher included, should discuss each in an informal manner, pointing out in this connection what they may get out of the proposed purposes, means available, and possibility of pursuing them. When the suggested purposes have been thoroughly scrutinized by the pupils and teacher in this manner, the group should select one from the proposed list for group participation, a majority of the pupils controlling selection. Other purposes suggested and considered feasible in connection with the final selection should be recorded on the Project Bulletin Board. Then, too, as purposes are from time to time suggested, pupils, individually or collectively, should record them on this board as candidates for future consideration.

Initiating purposes in this manner makes it possible and practicable, therefore, to allow boys and girls freedom under the guidance of the teacher to choose purposes that promise to further their own growth, and also to have a variety of such purposes on the waiting list. The Project Bulletin Board thus becomes a veritable record of the "animating purposes" of boys and girls, which furnish the magnetic force of the school.—COLLINGS, *An Experiment with a Project Curriculum,* pp. 323-324, The Macmillan Company.

See Cases Nos. 63, 65, 97, 98.

236. It is possible to show that a dollar invested in Sunday school plants earns as much for the Kingdom as fifty dollars invested in a church plant. Show this, not so much by way of reflecting on the church plant as to emphasize the wisdom of Sunday school investments. Put the facts in form to attract, to convince; and use means that reach the people. That is advertising. Put your facts before the eyes, in the form

of exhibits, that is, diagrams and graphic figures. Put them on large cards in the church rooms as well as in the school. Get pictures of modern school buildings, like Lake Avenue Baptist, Rochester, N. Y., the Congregational of Winnetka, Ill., St. Paul's Methodist, Cedar Rapids, and the pictures and diagrams in Evans' "The Sunday School Building." Persuade your local editor to tell the story of some of these practical plants. It will do no harm if all the boys and girls get to talking about it; the old folks will wake up some day. It will not be long before some are inquiring for details and particulars.—COPE, *The School in the Modern Church*, pp. 273-274, copyrighted 1919, George H. Doran Company.

See Case No. 72.

237. Problems of social reconstruction to which the children can make no present contribution should not be forced upon their attention. If these are problems which they face, however, in their daily lives, they cannot be ignored, and the children will have to be convinced that someone is trying to help matters. The son of a wage-earner who can find no employment is directly confronted with a great social problem about which Christianity has something to say. Although the seven-year-old son can himself do nothing as yet about the removal of the condition of unemployment, he can be led to have the Christian's resentment at the condition, and to believe (if true) that Christians are trying not only to help his father get work now but to help all fathers always.—HARTSHORNE, *Childhood and Character*, p. 66, by permission, The Pilgrim Press.

See Cases Nos. 54, 61, 65, 77, 79, 80.

238. All views of life are fallacious which do not recognize the fact that the primary need is the need to do. Every healthy organism evolves energy, and this must have an outlet. In the human mind, during its expanding period, the excess of life takes the form of a reaching out beyond all present and familiar things after an unknown good; no matter what the present and familiar may be, the fact that it is

such is enough to make it inadequate.—COOLEY, *Human Nature and the Social Order,* p. 286, by permission, Charles Scribner's Sons.

See Cases Nos. 55, 57, 59, 60, 64, 69, 79, 80, 94.

239. Our project has been done very largely in connection with the service program of the school. We have felt this to be the best approach both because the way of the Christian life is the way of service, and because activity, doing something, is normal. Unless we are of a deeply scholastic turn of mind, we learn in order to do. Through this normal Christian approach, the child learns, both as an individual and as a member of a group, to form purposes, make plans, carry them out, and judge of results. As he carries out his plans, he learns to work; to make his gift of money, time, and energy; to study the facts needed; to draw closer to the Heavenly Father as the group talks over its problems with him; and all of this is done in the spirit of fellowship, of cooperation with God, with those of his own group, and with those of the other groups with which he is coming in contact. . . . The way of Christian service, carried on in this project way, would seem, if one can judge by only three years' experience, to be the way that one would choose to go. From the point of view of the boys and girls, "Church school seems to be getting more interesting all the time. We are doing real things now."—FRANCIS ROSE EDWARDS, *Religious Education,* Vol. XX, pp. 116, 120.

See Cases Nos. 55, 56, 59, 60, 65.

240. The next step is the direction of class activity toward specific enterprises. By enterprises is meant purposes and projects which are large enough to take in the services of all, sufficiently practical to have meaning and to call out their powers, and which have the elements of the ideal, of aims expressing the purposes of a religious society. These are not simply so-called "expressional activities" tacked on to the regular class program and carried forward outside the class. For little children they will be, usually, the work which the

class does in at least a large part of its periods at all meetings. They will be things actually done together in the class as well as at other times. It will be hard to distinguish between the class times and the other times. For all classes they will be those purposes, plans, and activities which bind the class together, give meaning to their studies, and make the group really a class. All this means not alone that the lesson impressed in the class may be expressed in action, but that cooperative action will be the means by which the lesson is discovered and learned. The teacher will not think, as we have been doing, in this order: First, what lesson shall I teach in the class; and, second, what work shall I suggest to express the lesson. The teacher will rather plan: What work shall we undertake together as a Christian life? That brings all teaching over to life; it makes us think every lesson out in the essential terms of religion for the young as a way of living. And, since the work of the class is done together, it makes all learning an experience possessing the essential characteristic of religion, social living. . . . Teaching of this character is not possible to pedagogical cripples who cannot teach without crutches of lesson systems and lesson helps. It is only possible to those who can see learning as a process of life, religion as a way of living together in the common human family of God.—Cope, *The School in the Modern Church*, p. 97, copyrighted 1919, George H. Doran Company.

See Cases Nos. 56, 59, 60, 68, 78.

241. The most common of these is work for the poor. This may at first sight appear easy, but, as a matter of fact, it is an exceedingly difficult thing to manage properly. More harm than good will be done if the girls play My Lady Bountiful or get to regard it as great sport to go "slumming." On the other hand, more than one girl who has always lived in comfort or luxury has been awakened to a new view of life when she has gone as the companion of a school nurse or a tactful and strong Charity Organization Society visitor into the homes of the self-respecting poor. Under ordinary cir-

cumstances local charitable work should be undertaken by a club or a class only through an arrangement between the local charitable organization and the principal or the teacher. Where the gifts consist of money, the pupils should be urged to earn it themselves.—SHARP, *Education for Character,* p. 125, by permission, The Bobbs-Merrill Company.

See Cases Nos. 59, 65, 68, 73, 80.

242. When social efficiency is confined to the service rendered by overt acts, its chief constituent (because its only guarantee) is omitted—intelligent sympathy or good will, for sympathy as a desirable quality is something more than mere feeling; it is a cultivated imagination for what men have in common and a rebellion at whatever unnecessarily divides them. What is sometimes called a benevolent interest in others may be but an unwitting mask for an attempt to dictate to them what their good shall be, instead of an endeavor to free them so that they may seek and find the good of their own choice. Social efficiency, even social service, are hard and metallic things when severed from an active acknowledgment of the diversity of goods which life may afford to different persons, and from faith in the social utility of encouraging every individual to make his own choice intelligent.—DEWEY, *Democracy and Education,* p. 141, The Macmillan Company.

See Cases No. 65, 68, 73, 80.

243. That type of good work which is done in order to satisfy the individual who does it is of questionable value from a social point of view. Charity given to others because I enjoy the sensation of giving, or the feeling that I have done my duty nobly, may be a contribution to my life but it is so only in a very narrow sense. The kind of benevolence which is justified is that in which persons share together in finding the happiest arrangement for both or all persons concerned. This sort of giving may or may not result in the transfer of material goods. In any case, that is only one aspect of the act. It is the will to come together, to seek happiness and

richness of life together, as comrades in the same sort of quest which is most rewarding.

See Cases Nos. 59, 65, 68, 73, 80, 94.

244. The interest of the school in play and recreation is based on the fact that these are the most normal activities of a child's life and they are the ones in which he most freely realizes his ideals. Play is a child's idealization of experience. He plays that he is what he wishes to be. Even formal plays have this characteristic; they represent some situation that is ideal or that children, in their play, idealize. Team plays are also experiences in ideal social relations. Nowhere is the idea and mode of cooperation better expressed, nowhere can one more freely and helpfully sacrifice himself, and in few occupations beside are there like opportunities for the abandon of entire self-forgetting.

All this means that play is a means of personal development and of social training. It is in itself a means of moral and spiritual training. Therefore, while it is true that play and recreation are highly attractive to children, the motive for using them, for providing for them, is not that children may be won to the school through these attractions, but that they may be trained through them.—COPE, *The School in the Modern Church,* pp. 145-146, copyrighted 1919, George H. Doran Company.

See Cases Nos. 58, 91, 99.

245. The ways in which social control is wielded are various. One of them is "talking matters over." Many a teacher learned this long before "project" had a place in the technical terminology of teaching. What is now necessary is to be ready and willing to change sides in such "talking over." We must make it easy and natural for pupils, of their own initiative, to say what they find satisfactory and unsatisfactory in the school, in the home, in the church, and in society at large. "Talk it over" with the teacher, the principal, the superintendent, the school board. It ought to be a natural and expected occurrence for school children to take their judgments

before the board of education.—Coe, *Law and Freedom in the School,* pp. 65-67, by permission, The University of Chicago Press.

See Cases Nos. 25, 47, 50, 97, 98.

246. For example, the period devoted to worship is at present filled with a variety of "exercises" consisting of memory drills, announcements, hymn practice, instruction on missions, sermonettes, with devotion interspersed. This program needs to be more intelligently formulated. Instruction in the use of liturgical material should not be confused with actual worship. Still less should memory drills and announcements be conceived of as worship. If these things all have a place in the departmental or general session, each should be kept within its proper limits so that the impression upon the mind of the child may not be that of disorder and confusion. If there is to be a place for real worship, it should be such as to make of this the climax of the whole session.—Winchester, *Religious Education and Democracy,* p. 136, by permission, The Pilgrim Press.

See Cases Nos. 35, 75.

247. The poet-clergyman, John Donne, who lived in the time of James I, has given a beautifully honest picture of the doings of a saint's mind:

"I throw myself down in my chamber and call in and invite God and His angels thither, and when they are there I neglect God and His angels for the noise of a fly, for the rattling of a coach, for the whining of a door. I talk on in the same posture of praying, eyes lifted, knees bowed down, as though I prayed to God, and if God or His angels should ask me when I thought last of God in that prayer I cannot tell. Sometimes I find that I had forgot what I was about, but when I began to forget it I cannot tell. A memory of yesterday's pleasures, a fear of tomorrow's dangers, a straw under my knee, a noise in mine ear, a light in mine eyes, an anything, a nothing, a fancy, a chimera in my brain troubles me in my

prayer."—ROBINSON, *The Mind in the Making*, p. 39, by permission, Harper & Brothers.

See Cases Nos. 75, 93.

248. It is not hard to see the bearing of Jesus' teaching, "Inasmuch as ye have done it unto the least of these, my children, ye have done it unto me," upon the acts of service which children may do. But has it not also a meaning for prayer and worship? Where shall the child find the Father to love? How shall he tell the Father of his love? How shall he enjoy the presence of the Father? How shall he share the Father's purposes? Is it possible to fellowship with the Christian God apart from the persons for the very least of whom he cares supremely? Are we to regard worship as something which goes on before, or after, or during the purposing and acting which brings the child into brotherly relations with other children and with adults?

See Cases Nos. 33, 35, 75.

249. One who would count most in developing power of appreciation upon the part of children may well inquire concerning his own power of appreciation. There is not very much possibility of the development of joy in poetry, in music, or any other artistic form of expression through association with the teacher who finds little satisfaction in these artistic forms, who has little power of æsthetic appreciation. It is only as teachers themselves are sincere in their appreciation of the nobility of character possessed by the men and women whose lives are portrayed in history, in literature, or in the contemporary social life that one may expect that their influence will be important in developing such appreciation upon the part of children. Those pupils are fortunate who are taught by teachers who have a sense of humor, who are able to grow enthusiastic over the intellectual achievement of the leaders in the field of study or investigation in which the children are at work. Children are, indeed, quick to discover sentimentalism or pseudoappreciation upon the part of teachers; but even though they may not give any certain expression to their

enjoyment, they are usually largely influenced by the attitude and genuine power of appreciation possessed by the teacher.—STRAYER and NORSWORTHY, *How to Teach,* pp. 133-134, The Macmillan Company.

See Case No. 76.

250. The work of the teacher may, however, be organized around the following heads: (1) it is of primary importance that the teacher bring to the class an enthusiasm and joy of the picture, music, poetry, person, or achievement which he wishes to present; (2) children must not be forced to accept nor even encouraged to repeat the evaluation determined by teachers; (3) spontaneous and sincere response upon the part of children should be accepted even though it may not conform to the teacher's estimate; (4) children should be encouraged to choose from among many of the forms or situations presented for their approval those which they like best; (5) the technique involved in the creation of the artistic form should be subordinated to enjoyment in the field of fine arts; (6) throughout, the play spirit should be predominant, for if the element of drudgery enters, appreciation disappears.—STRAYER and NORSWORTHY, *How to Teach,* p. 206, The Macmillan Company.

See Cases Nos. 69, 76.

251. There is a general tendency in evangelical Protestant education today toward a larger recognition of the value of ceremonial and ritual. With younger children this seems to rest on an almost universal love for repetition. Favorite stories must be told unchanged. Nonsense rhymes are learned with zeal and repeated with earnestness. Dressing up is a form of high delight. No wonder then that responsive ritual in metrical form, vestments, chanting, marching, etc., make a strong appeal.

With older children some experiments seem to indicate that there is a demand for less of mere form and more of meaning and beauty. Responsive services which appealed to children under twelve were thought silly by high school pupils. Never-

theless the type of formal ritual used in fraternity initiations, in the ceremonial of the Campfire Girls and similar organizations is highly valued. Ceremonial participation in a service which adults take seriously is one important gateway into Christian fellowship, too infrequently used in work with adolescents.

See Cases Nos. 75, 76.

252. Many children so love the repetition of the same words that the thought-content is crowded out and the repetition becomes a mere incantation. This mere chanting of words has little if any value for the child beyond the momentary pleasure he has in saying the familiar form. The habit of saying the same form over and over again without thought as to its meaning may become so firmly fixed that the child may not dare to go to sleep without this ritual. This is, of course, mere superstition, and is the farthest removed from Christian prayer.—HARTSHORNE, *Childhood and Character,* pp. 39-40, by permission, The Pilgrim Press.

See Case No. 75.

253. So strongly has evangelical Protestantism reacted against the apparently meaningless ceremony prevalent in Roman Catholicism that we have been in dire danger of thinking of God only in terms of truth, and not at all in terms of beauty. Even more seriously we have been in danger of losing many young people who are not likely to find a rational religion congenial, but who are happy in a sense of doing important things with the social group. Surely it is possible to meet the needs of hearts hungry for beauty, precision of form, fellowship in ceremony, without running into empty words and the substitution of the symbol for the real state of the soul.

See Case No. 75.

254. "If emotional experiences are to have value, the stimulus must stimulate to something; it must be a beginning and not a terminus." More than this, if nothing practical comes of the experience, it has been worse than useless; it has

been harmful by making the subject less responsive to future emotional stimuli. To an ardent soul it is a great joy to experience one of these tidal waves of the spirit, or even to sit under an eloquent preacher and feel one's emotional nature stirred, to laughter or to tears. But for the most part it is mere dissipation, no better and no worse than the emotional exaltation one may experience at a play, a movie, a concert, or in reading a powerful work of fiction. These emotions form a little world of their own within the mind, offering a grateful release from the cares and worries and blunders of the week. But it is a dangerous release, unless out of the heightened mood there emerges a new grip upon impulse, a new bent to the will.—DRAKE, *Shall We Stand by the Church?* p. 35, The Macmillan Company.

See Cases Nos. 35, 55, 75, 79, 82, 94.

255. There are at least two ruinous fallacies in the older theory that children to become really Christian should be "converted," or make some single crucial decision. One is that old bad habit of thinking in terms of black and white. We cannot draw any line which sharply separates sheep from goats. Ask any mother which of her children are "good" and which are "bad." Was it a "saved" or an "unsaved" youngster whom Jesus placed in the midst of the inquiring disciples as a model of the Kingdom of God? Consider how many times during this day you have oscillated between sin and salvation!

The second fallacy lies in the supposition that when a person decides to become a Christian he is more intelligent about Christian living, and more possessed of the insights, skills, and habits which make np Christian conduct than he was the moment before he thus decided. Whether he decides or not, the process is exactly the same. He must learn step by step, habit by habit, in situation after situation, the ideas, attitudes, and techniques of Christian living. Perhaps conscious statement of new learnings, new interpretations of past experience, will help to increase the effectiveness of the process. But such decisions and evaluations never take the place

of the process. The boy may measure his height against the door pillar every month, or never at all, but his height grows on cell by cell, in the steady manner of all growth.

See Cases Nos. 82, 94.

256. If love never fails—or, failing, acknowledges its failure—if the grown-up world gives evidence of being controlled by a beneficent purpose and not by selfishness; if "to be good" is associated with the maintenance of the common consciousness rather than with the whims and fancies of petulant parents. In other words, if the child is born into and lives in a Christian family, there is some chance of his waking up some day to find himself a Christian. God can mean vastly more to a child who has experienced justice and love than he can to a child to whom justice and love are foreign. . . .

The child's capacity for religion does not begin at any one moment. It comes gradually, just as his consciousness of selfhood comes gradually. The child can be religious just as soon as he can be a person and maintain a self-directed relation to other persons. But the nature of this childhood religion, which comes into its own between the ages of four and six, depends on what has happened to the individual during the preceding years.—HARTSHORNE, *Childhood and Character,* pp. 15, 17, by permission, The Pilgrim Press.

See Cases Nos. 24, 43, 61, 66.

257. Not all evangelism within religious education is to be condemned. Most Christians are thankful for some of the high lights of feeling and purpose which have been aroused in them. Evangelism is, however, undesirable when it induces by songs, firelight, moving tale, and crowd pressure decisions which would not be made on the basis of the facts themselves. If the Christian way is not really more blessed, to win allegiance to it is treachery to humanity. If it really is richer and more ennobling, then the suspicion that it cannot stand on its own worth, but must be bolstered by extrinsic appeals, should be removed.

Positively, a desirable evangelism will deal with the real

consequences of the choices of young people, not with imaginary ones. It will deal with these at the moment when choices are being made, not postponing them until next Easter. It will integrate the emotion with all that keen analysis, wide knowledge, and clear thinking can contribute to the guidance of conduct. It will be so closely related to contemplated action that it never fritters itself away in good intention, tending to form, as James well explained, the type of person who reacts to need and suffering only on the emotional plane.

See Cases Nos. 82, 94.

258. The sharp distinction between the mind and the body is, as we shall find, a very ancient and spontaneous uncritical savage prepossession. What we think of as "mind" is so intimately associated with what we call "body" that we are coming to realize that the one cannot be understood without the other. Every thought reverberates through the body, and, on the other hand, alterations in our physical condition affect our whole attitude of mind. The insufficient elimination of foul and decaying products of digestion may plunge us into deep melancholy, whereas a few whiffs of nitrous monoxide may exalt us to the seventh heaven of supernal knowledge and god-like complacency. And vice versa, a sudden word or thought may cause our heart to jump, check our breathing, or make our knees as water.—ROBINSON, *The Mind in the Making,* pp. 34-35, by permission, Harper & Brothers.

See Case No. 86.

259. A disturbance of digestion can put out of action the appetite for wholesome food; such a disturbance can likewise prevent the social reaction on which the value of school contacts largely depends. Mouth-breathing lessens the capacity for responses to certain sort of stimuli. Chronic irritation in a bodily organ may obstruct organized thinking, and so render continuity of purpose in a project difficult or impossible.—COE, *Law and Freedom in the School,* p. 42, by permission, The University of Chicago Press.

See Case No. 86.

260. Modern psychology offers to the religious educator an approach to definite, reliable control. It enables prediction with fair accuracy of the results of certain lines of treatment. It enables, as Thorndike has said, the ordinary person to do what only the genius could do without its aid. Psychology endeavors to set before teachers the laws through which God works in the human spirit. That those laws are as immutable as the laws that govern the physical universe seems to be beyond question. God does not work clearly and regularly in one realm, mysteriously and capriciously in another. Speaking of the scientist, Huxley once wrote to Kingsley, "Understand that this new school of the prophets is the only one that can work miracles, the only one that can constantly appeal to Nature for evidence that it is right, and you will comprehend that it is of no use to try to barricade us with shovelhats and aprons, or to talk about our doctrines being 'shocking.' "

See Cases Nos. 1, 9, 85, 87, 88.

261. It should be emphasized again that children are not deliberately telling lies, they either really think thus and so happened, or dwell so much on what they wish had occurred that there comes to be no difference in their minds between the world of fact and the world of make-believe. After all, this realm of "have it as you wish," this world of play, is so much the more important and vital to children that why should they not give the adult the benefit of it when he seems interested and begins asking questions? Scolding or punishing for this kind of lying is unfair to the children and does not get at the root of the difficulty. They must be taught the difference between the real and the fancied without detracting from the charm of the latter. Of course, the training which is taking place at this time in perception will help along this line. Requiring children to check up their stories by the actual facts when this is possible is the logical way to bring home to them the difference. One obstacle in clearing up this confusion lies in the fact that so little opportunity is given children of using their constructive imagination under supervision, so that they

do not grow accustomed to labeling one kind of thing true, or another false. If parents and teachers would ask children to tell make-believe stories and happenings, and then to tell "true" ones, and do the same themselves, not only would there be built up in the children's minds standards by means of which they could judge the real and the make-believe, but they would also be having experience in judging between the two.—NORSWORTHY and WHITLEY, *Psychology of Childhood,* p. 161, The Macmillan Company.

See Case No. 84.

262. Modern prudishness, as it prevails especially in England and the United States—our squeamish and shamefaced reluctance to recognize and deal frankly with the facts and problems of sex—is clearly an outgrowth of the mediæval attitude which looked on sexual impulse as of evil origin and a sign of man's degradation. Modern psychologists have shown that prudishness is not always an indication of exceptional purity, but rather the reverse. It is often disguise thrown over repressed sexual interest and sexual preoccupations. It appears to be decreasing among the better educated of the younger generation. The study of biology, and especially of embryology, is an easy and simple way of disintegrating the "impurity complex." "Purity" in the sense of ignorance and suppressed curiosity is a highly dangerous state of mind.—ROBINSON, *The Mind in the Making,* p. 142, by permission, Harper & Brothers.

See Cases Nos. 88, 93.

263. In this connection it must be remembered that the question does not involve a choice of giving or withholding sex information; children get it anyway. The question is, rather, shall it come from reliable sources in a way to establish confidence and sympathy with sacred and beautiful associations, or shall it come from companions on the street, perverted, untrue, and with coarse and brutal associations? It seems safe to answer children's questions frankly and truthfully so far as their age will permit understanding. It should also be borne

in mind that the instruction should be positive and constructive, dealing with the normal and leading to high ideals and principles, not negative with the emphasis on perversion, and the need of avoiding disease.—NORSWORTHY and WHITLEY, *Psychology of Childhood,* p. 78, The Macmillan Company.

See Cases Nos. 88, 93.

264. When one realizes the great variety of differences in ability or capacity, as determined by heredity, and when there is added to this difference in original nature the fact of variety in training which children have experienced prior to their school life, we cannot fail to emphasize the necessity for individualizing children. While it is true that we may assume that all children will take delight in achievement, it may be necessary with one child to stir as much as possible the spirit of rivalry, to give as far as one can the delight which comes from success, while for another child in the same class one may need to minimize success on account of the spirit of arrogance which has been developed before school life began. It is possible to conceive of a situation in which some children need combat, in order to develop a kind of courage which will accept physical discomfort rather than give up a principle or ideal. In the same group there may be children for whom the teacher must work primarily in terms of developing, in so far as he can, the willingness to reason or discuss the issue which may have aroused the fighting instinct.—STRAYER and NORSWORTHY, *How to Teach,* pp. 30-31, The Macmillan Company.

See Cases Nos. 86, 87, 92.

265. We all wish to be understood, at least in what we regard as our better aspects, but few of us wish to be pitied except in moments of weakness and discouragement. To accept pity is to confess that one falls below the healthy standard of vigor and self-help. While a real understanding of our deeper thought is rare and precious, pity is usually cheap, many people finding an easy pleasure in indulging it, as one may in the indulgence of grief, resentment, or almost any emotion. It is often felt by the person who is its object as a sort of an

insult, a back-handed thrust at self-respect, the unkindest cut of all. For instance, as between richer and poorer classes in a free country a mutually respecting antagonism is much healthier than pity on the one hand and dependence on the other; and is, perhaps, the next best thing to fraternal feeling.—COOLEY, *Human Nature and the Social Order,* p. 103, by permission, Charles Scribner's Sons.

See Cases Nos. 68, 73, 80.

266. What are the dominant desires of human beings? What are the satisfactions so rewarding that men will give up everything else in life, if necessary, in order to attain them? Perhaps first, in general, although not in every individual, is the hunger for recognition, praise, approval. A corollary of this is the demand for self-approval. Many psychologists interpret the latter as seeing oneself looked at by ideal persons or by God, and hence include it under the desire for the approval of others. A second, surely, is the desire to satisfy bodily hungers. This includes not only hunger for food, but also the mighty sex urge in its many forms. Others would emphasize the desire for response, the desire to make something happen, the desire for new experience, the desire to be defended and protected, as being fundamental among human drives. Each of these is something like a pressure, an urge. It has something imperious about it. If it cannot find satisfaction in the usual way, it is apt to do so in an unusual way. These are not man made rules. They are the commands of God built into human nature. They are ignored at our peril.

See Cases Nos. 10, 15, 20, 21, 23, 25, 57, 82, 83, 84, 85, 88, 89.

267. What is the alternative? In general, it is this: Keep his attention upon enterprises rather than upon "motives"; or upon social consequences rather than upon his own states of mind; and engage him in activities that will call into exercise his own potentialities and that will lead into the great human enterprises which are themselves the end to be achieved by men. Teach the children to seek first the Kingdom, and to find their satisfaction, not in the "added things," but in the

life of the Kingdom itself.—HARTSHORNE, *Childhood and Character,* p. 181, by permission, The Pilgrim Press.

See Cases Nos. 17, 18, 57, 65.

268. The scientific, psychological approach to personality is, as yet, too recent to be able to account adequately for all aspects of human interest. Certainly, however, it has come far enough to make us certain that few, if any, of the bad traits of children come to them from physical inheritance. Every child at birth has enormous potentialities for happy and useful adjustment to life. If we find the child at adolescence "spoiled," selfish, unduly irritable, obstinate, lacking in interests, self-distrustful, conceited, deceitful, superficial, or possessed of any other similar characteristics, we can rest assured that these have been definitely developed by the experiences through which the individual has passed. God did not make him so. Human relationships are responsible. Likewise, the right sort of human relationships will have been responsible for kindness, trustworthiness, self-confidence, self-control, initiative, consideration, and the like. For every effect there has been a specific causal situation. Not all of them can be definitely assigned as yet. Most of them have been related to specific events in the lives of some people. In a large majority of cases, these formative experiences came in the first few years of life. Habit formation during the first weeks and months of a baby's life is almost certain to develop trends which persevere and become accentuated by later childhood experiences.

See Cases Nos. 83, 84, 85, 86, 87, 89, 92, 93.

269. A child appropriates the visible actions of his parent or nurse, over which he finds he has some control, in quite the same way as he appropriates one of his own members or a plaything, and he will try to do things with this new possession, just as he will with his hands or his rattle. A girl six months old will attempt in the most evident and deliberate manner to attract attention to herself, to set going by her actions some of those movements of other persons that she

has appropriated. She has tasted the joy of being a cause, of exerting social power, and wishes more of it. She will tug at her mother's skirts, wriggle, gurgle, stretch out her arms, etc., all the time watching for the hoped-for effect. These performances often give the child, even at this age, an appearance of what is called affectation, that is, she seems to be unduly preoccupied with what other people think of her. Affectation, at any age, exists when the passion to influence others seems to overbalance the established character and give it an obvious twist or pose.—COOLEY, *Human Nature and the Social Order,* pp. 164, 165, by permission, Charles Scribner's Sons.

See Cases Nos. 84, 85, 86.

270. Psychological study of the way in which pupils respond would lead us to the following observations about asking questions:

1. It is unwise to give the pupil's name before giving the question. The result of this practice is that pupils listen only when their name has been called.

2. It is unwise to restrict questionings to the brighter pupils who can answer readily or to the duller pupils who almost never know. Efforts should be made to have each pupil in the group prepared on some phase of the problem which the class is considering, so that be he bright or dull he can contribute his share to the common undertaking.

3. Repeating questions or reframing them not only wastes class time but definitely develops the habit of not listening to the question in its original form.

4. Asking questions in a uniform order, alphabetical or from left to right round the class, makes it perfectly evident that two-thirds of the class are not likely to be called on soon and hence can start interesting side occupations.

5. Asking questions which can be answered with a plain "Yes" or "No" is usually futile. If the answer were pure guess, it would be right half the time and almost invariably the teacher's voice or the form of the question gives the necessary clue. There is practically no thought.

6. It is unwise to ask questions which merely test the memory of facts recorded: "In what city was Jesus?" "What were the names of the people with Him?" "What did they do next?" etc. These may conceivably have been useful before we knew anything about educational growth and in cases where the aim was purely Biblical knowledge. There is nothing in them which tends to develop any of the character traits at which modern religious education usually aims.

7. It is unwise to repeat after pupils the answers they have given to questions. It forms in the rest of the class habits of inattentiveness and it wastes time.

8. Perhaps the most pernicious habit of teachers, especially of some who are trying to use the project notion to put something over on the pupils, is the habit of asking questions in order to draw out a certain desired answer in a certain specific form. In one class where the teacher persevered and persevered, asking question after question to try to draw out from the class the things she thought she was subtly trying to find, one boy commented with weariness as he looked out of the window, "Aw, I know what you're after, but you won't get it that way."

One effective way to avoid this pitfall is to make the class session one in which the pupils and teacher are together frankly carrying out a common purpose rather than one in which the teacher is trying by disguised efforts to slip something painlessly into the pupil's experience.

See Cases Nos. 14, 30, 31, 40, 48, 68, 74, 90.

271. It seems very improbable that any instinct is absent this week—or year even—and present the next. From all the studies that have been made—whether of the simple and definite instincts, or the more complex and vague capacities—the law seems to be one of gradual rather than of sudden maturing. It is probably true, as Miss Burk says, that nine is the age when the greatest interest in collections is shown, but it should also be borne in mind that children begin making collections at five or six. We know now that the sex instinct is

of long and slow development all through childhood rather than bursting into being during adolescence. Even four-year-olds show the power of purposive thinking, despite the fact that the high school age is supposed to be the time for reasoning. Little six-year-old children who have to care for younger brothers and sisters do so with all the seriousness of the adult; and many refugee boys of nine and ten have had to assume much of the responsibility which is supposed to come with maturity. Children tested from year to year show no time at which there is so sudden an increase in power that any certain age could be chosen as the one at which the instinct "appears."—NORSWORTHY and WHITLEY, *Psychology of Childhood,* p. 26, The Macmillan Company.

See Cases Nos. 85, 88, 89, 92.

272. It is a mistake to suppose, as some do, that this repetition of ancestral life in the individual is anything more than a way of growing. The individual has to grow somehow, and at many points, as would be expected, his growth parallels that of the race as a whole. At other points, it obviously does not. It is impossible to draw any conclusions concerning the way the individual grows from a study of the way the race has developed, and any conclusions concerning race development based merely upon a study of individual development would be equally unreliable.—HARTSHORNE, *Childhood and Character,* p. 141, by permission, The Pilgrim Press.

See Cases Nos. 86, 88.

SOME STATEMENTS FROM PSYCHOLOGY

Adapted from

THORNDIKE, *Educational Psychology* (3 volumes).
GATES, *Psychology for Students of Education.*
WELLS, *Mental Adjustment.*
COE, *Psychology of Religion.*
WOODWORTH, *Psychology.*

273. If exactly the same person finds himself in exactly the same situation without and within, he will always do exactly the same thing and feel exactly the same way.

See Case No. 46.

274. No two men by original nature ever have exactly the same abilities or the same tendencies to feel and act.

See Cases Nos. 84, 85, 86, 87, 92.

275. Woods in a study of royal families found that 90 per cent of the outstanding cases of ability or lack of ability were due to inherited abilities rather than to anything in the environment which produced extraordinary ability.

See Cases Nos. 84, 85, 86, 87.

276. Our educational system has by no means recognized the extent of individual differences. It is comparatively easy to find seven-year-olds who can do work at which one in twenty of seventeen-year-olds would fail.

See Cases Nos. 84, 85, 86, 87, 92.

277. Apart from all training, every human being is specially interested in the behavior of other human beings.

See Case No. 31.

278. Apart from all training, human beings tend to manifest approving or scornful behavior and to be satisfied or annoyed when others manifest it.

See Case No. 31.

279. Doing something and having something happen as a consequence is a satisfier. There seems to be an original tendency to enjoy being a cause.

See Cases Nos. 54, 55, 59, 60.

280. There is no original tendency to act usefully or to make believe rather than to use realities and facts. We have created false distinctions between work and play. To do this something with a purpose that is useful and that uses matters

of fact and reality may be quite as inherently satisfying as any form of play which the child has experienced.

See Case No. 65.

281. In the last resort all habits are formed in the service of instincts. That is, the habit of washing dishes which a mother has acquired may be traceable to her instinctive desire to care for her offspring or perhaps even further back to the instinctive desire to secure approval from adults when she was a child, or perhaps the instinctive desire to avoid pain. With every habit there is formed not only a habit of action but also a habit of gratifying one instinctive satisfaction rather than some other instinctive satisfaction. A man may serve a fellow man in such a way that his act satisfies an instinctive passion for revenge, for public approval, for escape from danger, or for any one of a number of inherently undesirable instinctive roots.

See Cases Nos. 10, 19, 27, 77, 93.

282. The law of exercise states that when a person responds to a certain situation by thinking, feeling, or doing something, the tendency to do that same thing whenever the first situation reappears is strengthened. The law of lack of exercise would just reverse the process. Whenever a person in a certain situation succeeds in not thinking or feeling or doing certain things, then the tendency to think or feel or act that way becomes so much weaker.

See Cases Nos. 9, 15.

283. Even more important than the law of exercise is the law of effect. This teaches us that whenever our way of behaving in a certain situation gives us satisfaction, we tend to repeat that way of behaving next time. If, however, our way of behaving brings us dissatisfaction or annoyance, then we tend not to react in the same way the next time. Satisfaction and annoyance are used by Thorndike in this law in a very broad sense. Pain may be quite satisfying to a mother who is sacrificing for her child, for example. Pleasure may

be annoying to one who feels an urge toward the performance of a neglected task.

The most common misunderstanding and mistake in habit formation is the neglect of this law of effect. Merely repeating a thing in accord with the law of exercise does not greatly strengthen the habit unless the consequences be satisfying.

See Cases Nos. 10, 14, 15, 19, 26, 96.

284. Another important law of human behavior is called by Thorndike the law of multiple response. This is the germ of resourcefulness and originality. If in a certain situation we are prevented from responding in our usual way we are not thereby utterly stumped. We think of other things to try. We cudgel our brains for new ideas. We move about, we catch at every notion that comes to us. In a variety of ways we search for a new method of handling the difficulty.

Our great difficulty in our educational procedure has been that by training children to one set way of thinking or feeling or acting about a situation, we have thereby made it unnecessary for multiple responses to be made. We have perpetuated the old way of doing things and not left the way open to find new ones.

See Case No. 40.

285. Another important law of educational psychology is the law of set or attitude. If we very much want to get something done, then to get it done is satisfying. To have things interfere is annoying. Obviously, we work better and learn more if we have a set toward the work or the learning. One reason why pupils cordially hate a very beautiful passage of literature which a teacher expounds is because their set may be toward getting out of school, toward getting a high grade, or toward anything else under the sun except the enjoyment of the particular passage presented.

See Cases Nos. 14, 17, 25, 26, 32, 53, 66, 69, 91, 99.

286. The law of partial activity suggests to us that we do not respond to a whole situation, but a few factors of that

situation may be the things that have caused us to act as we have acted. While the whole situation is present—this book and this room and the people who are in it with all of the associations which each of these brings up—I may be reacting only to some memory of a person, some word in the book, some angle of the picture on the wall. Whatever the element which determines my behavior in the present situation when that element appears, albeit in a new situation, I will tend in the new situation to behave as I did in this one where that element stood out.

See Case No. 20.

287. Whenever an individual meets a new situation, men or animals will act as they did by habit in the situation of their past experiences which is most like this new one. We understand readily why a child from the South thinks his first snow storm is falling pieces of cotton.

See Case No. 9.

288. The use of stories in moral education frequently rests upon an unjustifiable theory of ideomotor action. An idea does not evoke an act which is like it. Rather it calls forth those ideas or acts which have most frequently followed it and which have followed it with the greatest amount of satisfaction to the individual.

See Cases Nos. 20, 77.

289. When a person's attention is challenged by several stimuli he cannot pay attention to all at once, but must necessarily shift from one thing to another. It is psychologically true that one cannot pay attention to two things at once. One may, however, shift almost instantaneously from one thing to the other. Given any two stimuli, that one will be most likely to attract attention which is strongest in intensity, which is moving, which changes, which is novel, which is in contrast to the rest of the environment or to which some habit of attending has been formed.

See Case No. 12.

290. Emotional states, such as anger, fear, passion, etc., are distinctly different from sentiments, affections, attitudes, feelings, or "sets." While satisfying feelings, attitudes, etc., may add interest and efficiency, emotions upset the whole organism. The man who is angry or afraid is excited. He doesn't think clearly. He doesn't work efficiently. Emotions in this sense are decidedly disadvantageous in education as in life.

See Case No. 9.

291. James and Lange have shown that the feeling in an emotion is frequently due in large measure to the bodily reactions to the situation in which the individual is placed. We are afraid because we tremble and turn pale and start to run, rather than having these bodily reactions because of our mental feeling. To give way to the expression of an emotion makes it all the more intense. To count to one hundred in a matter-of-fact way may prevent its getting a hold on the individual.

See Case No. 76.

292. While a slight feeling of comfortableness is conducive to efficient thinking and work, any emotion—fear, rage, joy, love, hatred, grief, etc.—disrupts the balance of the organism and makes thinking far less efficient and action less skilful. The boxer who grows angry is half beaten. The student who is afraid of his examination has thrown away part of his chance for success.

See Case No. 76.

293. The strength of an impression and the length of time which it will be remembered depend not only on the frequency with which it has been presented but also upon the force and vigor of the presentation and the length of time given to its consideration. Hence the mother who can say, "I have told you a hundred times not to come to the table without washing your face and hands."

See Cases Nos. 10, 24.

294. The old saying "You can't change human nature" is usually a lie. Nine-tenths of what commonly passes for distinctively human nature is a product of the forces which have acted upon him since he was born. Human nature is being changed every day through education and changed social agencies. Only certain deep-rooted desires and certain rather specific muscular abilities seem to form the basis upon which we must base our education. These can be changed and transformed from one method of expression to another.

See Case No. 8.

295. A pike was placed in a tank and in another part of that tank, separated from it by a heavy glass wall, were placed some of the small fish upon which he "instinctively" fed. Seeing them, he darted toward them but bumped his nose on the glass. He swam away, but catching sight of them again he again darted toward them and struck the glass. He kept this up, but after a considerable number of bumps he began to ignore them. After a while it was possible to take out the glass partition and leave the pike with these smaller fish without his making a single movement toward trying to devour them. This is the business of education in simplest terms.

See Case No. 10.

296. Boas agrees with Thorndike that it is doubtful whether original nature is any better off today than it was in primitive man as far back as we can find traces of his existence. All the gains have been gains in the education, conscious and unconscious, to which each individual has been subjected after birth. The essential principle of reason and right in the world is the power to learn and motivate responses in favor of those which prove satisfying.

See Case No. 62.

297. In order best to learn any passage, ten minutes' practice four times a day is better than twenty minutes twice a day, but twenty minutes twice a day is better than forty minutes once a day.

See Cases Nos. 9, 34.

298. Material to be memorized should be repeated often at first and then less frequently. For example, it might be given several times in succession, then after a five-minute rest given again, then twenty minutes later, then an hour later, then three hours later. Twice the next day, once the following day, once a week later. Again a month later, then twice a year thereafter should keep it in memory.

See Case No. 34.

299. We do not get tired mentally as has been popularly supposed. A man can work for several hours at his utmost and at the end do practically as well as he will after a good rest. A student working with Professor Thorndike multiplied three place numbers by three place numbers and four place numbers by four place numbers, doing all of the work mentally. At the end of twelve hours' continuous work she had still 75 per cent of her initial efficiency. We think we are doing less work because the novelty wears off, we become bored, we have formed habits of quitting after an hour or so, perhaps we get physical pains or headaches. We think of all the interesting things we might be doing if we weren't doing this. Our falling off in work is not due to fatigue.

See Case No. 2.

300. There is no more important question for education than the question of transfer of training. In religious education it involves the whole issues of how much our teaching or our preaching or our Sunday school activities will carry over into the rest of the individual's daily living. The answer to this has been stated by Thorndike in the words, "A change in any one function alters any other only in so far as the two functions contain identical elements." We have frequently realized that many kinds of learning do not carry over. A person who knows a subject may not be able to teach it. A person who knows all about psychology and educational theories may fail at the task of putting them into practice. Only in so far as the thinking he has learned is in some ways just like the new thinking he has to do, only in that far will it carry over. We

may have beautiful habits of writing with the right hand, but if circumstances demand that we write with the left hand or with our toes we are helped only because we know the letters, have some other ideas which carry over from one point to the new one. What, then, will be the carry-over of teaching children to learn words? Obviously, it will be merely an improvement in ability to learn words. It may help school learning, it may help future memorizing, but why should we assume it will help decide daily life questions? What will be the carry-over from the learning of sympathy for the Japanese who were injured by the earthquake? It will not be a general feeling of sympathy, good on all occasions, but will be a feeling of sympathy where Japanese or earthquakes or people without houses are concerned. It might easily make a child more sympathetic toward poverty abroad than at home. It would almost certainly make him more sympathetic toward poverty and destitution than toward overworked children or a tired mother.

See Cases Nos. 11, 13, 19, 21, 27.

301. One hundred college students were given a small puzzle box in which were four shot. The aim of the puzzle was to get one shot in each corner. After working for two minutes none of them had solved it.

They were then divided into four groups. The first group were given no directions whatever; the second group were told, "Apply some principle of physics"; the third group were told, "Apply the principle of centrifugal force"; the fourth group were told, "Place the box on the table and spin it around." In two minutes more the results achieved were as follows:

Group I (no directions) ..... One-half success per person.
Group II (told to apply physics) ..... One success per person.
Group III (given a specific principle) ..... Five successes per person.
Group IV (given very specific directions) ..... Fourteen successes per person.

See Case No. 3.

302. One of the most important educational steps is to be sure that the element in the situation to which pupils are reacting is the one to which you would like to have them react. Professor Kilpatrick tells the story of a proud father who exhibited his boy who had learned in kindergarten whenever a pencil was held straight up to say, "I call that vertical." On one unfortunate occasion the father had only a knife and no pencil. He held the knife up and asked the prodigy, "Son, what do you call that?" expecting the usual answer, "I call it vertical." Instead, the boy responded, "I call it a knife." The quality of verticalness had not been analyzed out of the other factors in the situation.

See Cases Nos. 11, 13, 19, 22.

303. Thus, if we would help children to learn, for example, honesty, they must see it in more than one case—yes, in more than a dozen cases. They must look at one element after another in each situation and not get honesty confused with money or with parents or with school teaching or with any of the other things which may be mixed up with it in a single case. They must see cases which are utterly different in every respect, except that the quality of honesty runs through them. They must see some other cases which are just alike in every minute detail except that in one case the person is honest and in the other he is dishonest. This is a long road but it is the only way to the intellectual understanding of honesty.

Now, however, if we would have that honesty become more than a notion and make a difference in life, the case must be not talked about, but lived. The same method of analysis holds. Dozens of events must be lived through with attention to one element after another in them. Some cases must be lived through which are just alike except that honesty works out one way and dishonesty with its consequences happens in the other case.

See Cases Nos. 9, 18.

304. Whatever stimulates variation in thought improves learning. If a person who is up against the proposition of

selecting a book or of making a dress or of choosing an occupation can think of only two or three possible ways of doing it, his thinking will not be fruitful. If, however, scores of possibilities can be made to rise up in answer to the problem, that wider range of variation is a good guarantee of a wiser selection.

A second important factor in efficient thinking and learning is not only variation in ideas among which to choose, but also a real satisfaction with the choice when it is made. The efficient thinker is not only more fertile in ideas but more satisfied when he meets them.

See Case No. 4.

305. Consciously or unconsciously, the memories of our past experiences determine our prejudices, superstitions, beliefs, viewpoints, and mental attitudes. We think we decide questions on the basis of our judgment or on the basis of our instinctive notion of what is right or wrong. As a matter of fact, when we judge we merely imagine consequences coming from the proposed lines of action. By past experience one set of consequences may have been associated with pleasant outcomes and the other with unsatisfactory outcomes. We end up by deciding in favor of the one which in our past experience has been tied up with experiences which gave us satisfying reactions. Sometimes we do this consciously. For the most part, however, we simply assume this background of past experience, let the satisfactions or dissatisfactions add up unconsciously, and imagine ourselves to be deciding questions by innate notions, inspirations, conscience, or similar mysterious powers.

See Cases Nos. 24, 26, 46, 87, 88.

306. In the Teachers College Record for April, 1926, Gates reports a very significant experiment under the title, "A Modern Systematic vs. an Opportunistic Method of Teaching." A year of work was compared in two classes carefully matched to be alike in age; intelligence; home background; ability to read, draw, write, figure, and spell; in physical

maturity and fitness; mental maturity and common sense; social maturity and adaptability; emotional maturity and stability. Where tests were available, these were used. Careful ratings by teachers who had had the pupils for a year were utilized for the other qualities.

The systematic group was given a year of the best possible teaching. Strong emphasis was laid by a capable teacher on making the work appealing and interesting. Everyday life activities were used frequently to help carry out the teacher's objectives. There was, however, a definite program of studies. Every child (first grade) was expected to learn to read, write, spell, and handle simple figures. Definite statement could have been made in advance of just what the teacher expected to have the pupils learn, in terms of subject matter and skills.

An equally good teacher taught the opportunistic group. She believed in making more use of the inclinations and interests of the pupils. She tried to teach a thing when, and only when, there existed a felt need.

At the end of a year, tests showed that the systematic group had made more progress in the school subjects of reading, arithmetic, and spelling. The opportunistic children had enjoyed drawing and writing, had put in more time at it, and somewhat excelled the systematic group. In social qualities, school attitudes, and general information there was no clear difference.

It may be concluded that within a period of one year of time, with somewhat limited data, there is no clear evidence for the superiority of either method for first-grade children.

See Cases Nos. 14, 36, 53, 58, 65, 66, 67, 68, 92, 99.

307. Religious conversion often appears to be a sudden change from a life that has been set entirely in one direction to a life whose attitudes and purposes are utterly different. This is true only on the outside. For a long time previous there have been piling up in the conscious or unconscious life of the individual feelings of dissatisfaction with his present way of living. One case after another has suggested that per-

haps another way might be better. More and more strongly the instinctive desires of the individual have turned traitor to his conscious way of living and given their allegiance to a way of life he has been holding suppressed, not daring perhaps to consider all it might mean. The crisis of change may be quite as complete a surprise to the individual himself as to the onlookers, but in any case it is a result of growth. Religious conversion, along with hallucinations, some forms of hysteria, and delirium, exhibits a flowering of the unconscious.

See Cases Nos. 82, 94.

308. Every experience which we go through leaves its deposit in our nervous system. We are never the same afterward. Sometimes we forget the experience quickly, but some vestige of it remains. Sometimes it is possible to find through automatic writing or in hypnotism or by long association memories which we had supposed to be completely faded out. No experience is distinct unto itself. Each one as it comes is mixed up with a whole environment of others. This book at which I look is compounded with my sense of physical well-being, the beautiful sunlight outdoors, my sense of satisfaction or annoyance at the thoughts it now suggests, all the thoughts that it has previously suggested, and so on almost indefinitely. These ideas and feelings and their relationships become part of my personality. They help determine what attitudes I shall take, what judgments I shall make. Let some strong situation recall any one of these ideas. As it comes up into consciousness there will come up tangled with it, like fish hooks which have been shaken together in a box, all of the ideas that went with it before and the ideas which went with each of those ideas. If the sentiment which this tangled skein of ideas produced is on the whole more pleasant than unpleasant, then I am likely to think favorably of that past memory and perhaps of the new situation it brought up.

See Cases Nos. 12, 26, 73, 87, 88, 96.

309. There are in the United States today more beds for insane patients than for patients suffering from all other

diseases combined. Many of the 750,000 people now sane who will have to have treatment for mental diseases within the next fifteen years are now in our elementary and high schools. Through ignorance we may be aggravating their disease rather than helping it.

There is no definite line of demarcation between the sane and the insane. Almost all of us are a little insane about some things. Most forms of insanity are merely exaggerations of some of our more or less normal peculiarities.

Below are listed some of the character traits in normal life which may be a bit of a danger signal. Conditions which tend to exaggerate these in an individual who already shows a trend in that direction are distinctly unhealthy for mental life.

1. Irritability, flights of temper over trivial circumstances.
2. Contrariness, tendency to deny everything, stubbornness which passes all reason.
3. Sensitiveness, shyness, tendency to be retiring, quiet, hesitant in speech.
4. Suggestibility, tendency to turn from one thing to another, to agree with whatever is said.
5. Egotism, especially a feeling that one has good looks, physical or mental ability, or a high position, which is not based on fact and reality.
6. Love of the fantastic, the grotesque, the incongruous, or the disgusting.
7. Denials of reality, extravagant notions about reality, pretence that important facts aren't there.
8. Tyrannizing, being cruel, domineering, plotting against others.
9. Suspicion, fear of being attacked, fear that others are talking about one or plotting against one.
10. Morbid self-sacrificing virtue, scrupulous conscientiousness.
11. Strange compulsions, habit of always touching certain objects, of washing beyond any demand of cleanliness, of repeating certain words, or of performing acts a given number of times.

12. Anxiety about trivial matters.

13. Flightiness, disconnected conversation which jumps from one subject to another.

14. Absent-mindedness, tendency to forget immediately things that have just been learned.

15. Feeling of inferiority, conviction that one is not so good-looking, not so bright, not so strong, not so virtuous as the rest of mankind.

16. Emotionalism, tendency to express any emotions (fear, anger, joy, love) out of all proportion to the stimuli.

See Cases Nos. 83, 85, 89.

310. The way to get rid of a day dream is to satisfy the urge by action. A tendency to live merely in dreams of what one would like to be and do is undesirable.

See Cases Nos. 15, 65.

311. If any fundamental desire of a human being cannot be attained because of some inner repression or unfavorable environment, several ways of solving the conflict are open:

1. The only healthful method is to fight it through, to face the facts as they are, to consider all the consequences and put into action the very best solution that can be worked out under the circumstances.

2. Evasion, side-stepping, putting off the conflict.

3. Development of a logic-tight compartment so that in part of life a person lives on one basis and in another part of life on a contradicting basis.

4. Rationalization, making up excuses and reasons for doing the thing one wants to do or already has done.

5. Repression, shoving the troublesome desire out of thought to fester in the subconscious.

6. Symbolism, getting the satisfaction out of some trivial act which stands for the desired act.

7. Compensation, getting another satisfaction to take the place of the one which the individual thinks he cannot have.

8. Projection, blaming the difficulty onto someone else,

onto the "cussedness" of inanimate objects, onto spirits or demons or other mysterious forces.

For example, if a person greatly desires wealth and power but feels as a Christian that Jesus would not approve of this kind of desire, the person might solve the conflict by any of the following methods:

1. Thrash the matter through, see what is involved, settle it by acting on the basis of that which is most satisfying to the individual in the long run.

2. Putting it off, trying to think about other things, never really facing the issue.

3. Saying on Sunday, "The meek shall inherit the earth," but working on Monday to accumulate as much wealth and power as possible.

4. Going ahead to get wealth and power by saying "After all, perhaps it is better that I should have it than that men who are less intelligent and less charitable than I should have it. Perhaps God destined me to distribute for him the good things of life," etc.

5. Stamping down this desire for wealth and power, feeling that it is wicked, training one's self never consciously to think about it. This usually leads to its reappearance in dreams and in other forms of behavior. Fundamental desires are seldom killed by this method.

6. Symbolizing the gathering of wealth by collecting stamps, by developing a great collection of butterflies or something else. Making a great deal of trivial honors, such as being secretary of a class and substituting this for the real satisfaction which is denied.

7. Becoming an ascetic or martyr, living on sympathy and pity as compensation for the power which one would like but cannot have.

8. Projection may be in either of two directions. One may blame his wife or the Lord or someone else for his failure to attain the wealth and power he would like, or he may at the same time tend to accuse everyone else of wanting the things he would like, but is unable to get. This is the basis of the

accusation that many reformers suspect other people of doing the things that they themselves would secretly like to do.

See Cases Nos. 88, 89.

312. Disregarding for this purpose the theories of psychoanalysis, the experience of psychoanalysts gives us these principles which may be important in religious education:

1. Mere suggestions made even by a respected person are not likely to be helpful unless there is on the part of the patient or pupil a definite will to cooperate, a desire to be helped on the difficulty in hand.

2. There is value in talking out difficulties, in just freely saying all the mixed-up feelings which have become entangled in a difficult situation.

3. Most emotional difficulties have a history—a person becomes abnormally shy as a result partly of original temperamental factors, but largely of having gone through experiences, perhaps many and slight, perhaps few and great, which have made him draw into himself. He has ventured to assert himself and been rebuffed, perhaps at home or at school. He incurs some feeling of inferiority after each experience of this kind.

4. Some of the experiences which are influential in forming personality run back into the first two or three years of life. Some incidents seem traceable even to the first year.

5. Unintelligent repression of such fundamental desires as those commonly known as sexual, or of the desire for recognition, or of the desire to cause things to happen results in an unhealthy mental situation.

6. Sex interests on the part of children do not begin at adolescence. Many investigators of delinquency find that truancy, stealing, insubordination, cruelty, and other offences are definitely linked up with an abnormal sexual experience. Perhaps the most significant statement is that of William Healy, that he has found no case of the sort of delinquency mentioned, in which there has been a real state of confidence between the child offender and his parents or teachers. The

child's information, his practice, and his fears have been born in the gutter, and nurtured by a false "sheltering" in his home.

7. Very frequently the bad effects of "crushes," "hero worship," masturbation, sex imaginings, evil stories, petting, etc., are wholly psychological. Such practice builds up a habit of getting sex gratification in some peculiar, unusual, unsatisfying, or devious fashion. These habits may become so strong that they interfere with the whole-hearted enjoyment of natural sex intercourse. Marriage with all of its beauty may never be truly realized. He who deliberately or unconsciously seeks to satisfy his nature with that which is so cheap or tawdry that the whole self cannot approve it has built his own prison cell.

8. Very little help is to be expected in mental situations from manipulations by the teacher which the pupil does not understand. However it may be with treatment of physical disease, it is certainly true that one who would aid in healthy mental growth must take his pupil or patient into his confidence. The aim is not to leave the pupil dependent upon his leader, but to free him from such dependence so that in future situations he can rely upon himself. Everything is to be open, frank, and cooperative.

See Cases Nos. 21, 85, 89, 93.

313. Following is a statement developed by the YMCA Assembly on Boys' Work, at Estes Park, June, 1925:

"We desire so to define and interpret membership that membership definitions, terms, and obligations shall help boys to enter the great Christian quest. Recognizing that boys can understandingly share a purpose only as they themselves develop it, we refer to every association the project of helping its boys to develop their own statement of purpose and terms, fees, and obligations of membership."

See Case No. 91.

314. Among the factors which children most enjoy in stories are:

1. Action.

2. Climax.
3. Real people, with names.
4. Direct conversation.
5. Repetition of distinctive phrases (desirable with small children).
6. Repetitions in exactly the same words of favorite stories (true of smaller children).
7. The strange, weird, bizarre, unusual in the midst of the every day.
8. The triumphs of those with whom they can most easily identify themselves (*e.g.*, the young, inexperienced, weaker persons).

See Cases Nos. 22, 32.

TYPICAL STORIES BY TOPICS

(Ages seven to twelve)

315. These stories are all chosen from the ten selected books listed below:

1. Raymond MacDonald Alden, "Why the Chimes Rang," The Bobbs-Merrill Company.
2. Alicia Aspinwald, "Can-You-Believe-Me-Stories," E. P. Dutton & Company.
3. Sara Cone Bryant, "How to Tell Stories to Children," Houghton Mifflin Company.
4. Basil Mathews, "Book of Missionary Heroes," George H. Doran Company.
5. Lucy Sprague Mitchell, "Here and Now Stories," E. P. Dutton & Company.
6. Mary R. Parkman, "Heroes of To-day," The Century Company.
7. Jay T. Stocking, "The Golden Goblet," The Pilgrim Press.
8. Jay T. Stocking, "The City That Never Was Reached," The Pilgrim Press.
9. Henry Van Dyke, "The Blue Flower," Charles Scribner's Sons.
10. Oscar Wilde, "The Happy Prince," Frederick A. Stokes Company.

They may be classified under the following problem and interest groups:

Interest in Adventure

Stories	*Books*
"Men of the Shingle Beach"	"Book of Missionary Heroes"
"The Island Beacon Fires"	"Book of Missionary Heroes"

Stories	*Books*
"Wilfred Grenfell"	"Heroes of To-day"
"Robert F. Scott"	"Heroes of To-day"
"First Xmas Tree"	"Blue Flower"
Problems of Bad Temper	
"The Child Improver"	"Can-You-Believe-Me-Stories"
Problems of Giving	
"Why the Chimes Rang"	"Why the Chimes Rang"
"The Golden Goblet"	"The Golden Goblet"
Problems of Greed	
"The Cat and the Parrot"	"How to Tell Stories to Children"
"Fulfilled"	"How to Tell Stories to Children"
"Why the Sea Is Salt"	"How to Tell Stories to Children"
Problems of Honesty	
"The Pied Piper"	"How to Tell Stories to Children"
Problems of Honor	
"The Shepherd Who Didn't Go"	"The City That Never Was Reached"
"Tarpeia"	"How to Tell Stories to Children"
Problems of Immortality	
"The White Lily"	"The Golden Goblet"
"The Boy Who Found the Spring"	"Why the Chimes Rang"
Problems of Kindness	
"The Walking Boy"	"Can-You-Believe-Me-Stories"
"Visit of the Wishing Man"	"The City That Never Was Reached"
"The Star Child"	"The Happy Prince"
"Why the Evergreen Trees Keep their Leaves"	"How to Tell Stories to Children"
Problems of Modesty	
"The Bluebird Who Was Chosen Herald"	"The City That Never Was Reached"
Problems of Neatness	
"The Pig Brother"	"How to Tell Stories to Children"
Interest in Christmas	
"The Golden Goblet"	"The Golden Goblet"
"The Shepherd Who Didn't Go"	"The City That Never Was Reached"

Stories	*Books*
"The Great Walled Country"	"Why the Chimes Rang"
"The Other Wise Man"	"The Blue Flower"
"The First Xmas"	"The Blue Flower"
"Golden Cobwebs"	"How to Tell Stories to Children"
"Why the Evergreen Trees Keep Their Leaves"	"How to Tell Stories to Children"
"Fulfilled"	"How to Tell Stories to Children"
"Why the Chimes Rang"	"Why the Chimes Rang"

Problems in Contentment

"The House of Beautiful Days"	"The City That Never Was Reached"
"Bag of Smiles"	"Why the Chimes Rang"

Problems of Courtesy

"Please"	"Can-You-Believe-Me-Stories"

Problems of Curiosity

"The Furnace Who Made a Mistake"	"Can-You-Believe-Me-Stories"

Interest in Easter

"The Spirits of Spring"	"The Golden Goblet"
"The White Lily"	"The Golden Goblet"
"The Boy Who Found the Spring"	"Why the Chimes Rang"
"A Handful of Clay"	"The Blue Flower"

Problems of Generosity

"Bee Trees"	"Can-You-Believe-Me-Stories"
"The Farmers"	"Can-You-Believe-Me-Stories"
"Prince Busten Oudt Lanfen"	"Can-You-Believe-Me-Stories"
"Query Queer to the Flowers"	"The City That Never Was Reached"

Problems of Obedience

"The Irrepressible Pie"	"Can-You-Believe-Me-Stories"
"The Naughtiness of Number Nine"	"Can-You-Believe-Me-Stories"
"Chinny"	"Can-You-Believe-Me-Stories"
"Louise's Mischief Day"	"Can-You-Believe-Me-Stories"
"Mrs. Gray's Family"	"The Golden Goblet"
"The Winds, The Birds, The Telegraph Wires"	"Can-You-Believe-Me-Stories"
"The Knights of the Silver Shield"	"Why the Chimes Rang"
"The Sailor Man"	"How to Tell Stories to Children"

Problems in Relation to Parents

Stories	*Books*
"The Star Child"	"The Happy Prince"
"The Hunt for the Beautiful"	"Why the Chimes Rang"
"Raggydy"	"How to Tell Stories to Children"

Problems of Pride

"Why the Chimes Rang"	"Why the Chimes Rang"
"The Buckwheat"	"How to Tell Stories to Children"

Problems of Sharing

"Boniface and Keep-it-all"	"The Golden Goblet"
"Selfish Giant"	"The Happy Prince"
"The Happy Prince"	"The Happy Prince"

Problems of Social Interdependence

"The Dinner Horses"	"Here and Now Stories"
"The Grocery Man"	"Here and Now Stories"
"How the Singing Water Got to the Tub"	"Here and Now Stories"
"The Children's New Dresses"	"Here and Now Stories"
"Silly Will"	"Here and Now Stories"

Interest in Thanksgiving

"Much and More"	"The Golden Goblet"

Problems of Wise Choices

"The City That Never Was Reached"	"The City That Never Was Reached"
"The Young King"	"The Happy Prince"
"The Source"	"The Blue Flower"
"The Lost Word"	"The Blue Flower"

Problems of Working Together

"The Palace Made by Music"	"Why the Chimes Rang"

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